The Lutheran Standard

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he just shall live by faith

SPEAKING THE TRUTH IN LOVE

The Lutheran Standard

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STAFF

Edward W. Schramm, Editor
Rolf E. Aaseng and Wilfred Bockelman, Associate Editors
Lewis Holm, News Editor
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Harry E. Krieg, Jr., Circulation Manager
Luther E. Ohrstedt, Advertising Sales Manager

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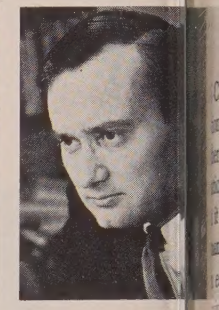
About This Issue...

It's Reformation time, as the cover illustration—by the Rev. Norman Neumann—promptly reminds Mr. Neumann, an ALC clergyman, lives in Brook N.Y., and is a chaplain for the Lutheran Social Serv of New York.

And, of course, the feature articles inside the i deal with the Reformation, too—what it was, and w

Francis Smith

Warren Quanbeck



John Bachman

it should mean today. Dr. John Bachman, an A clergyman who is a professor at Union Theological S inary in New York City, reminds us in the lead ar that the Reformation is not over. It needs to conti

Dr. Warren A. Quanbeck, professor of syste theology at Luther Theological Seminary, St. Paul, lines the four truths that were recovered in the Refo tion, in his article beginning on page 13.

Not written as a Reformation article, but certa dealing with a subject closely allied to it is "The Hym Is Too Good!" by the Rev. Francis B. Smith, pasto St. Philip's Lutheran Church in Baltimore. If one of purposes of the Reformation was to restore more gregational participation in the worship service, the the new hymnal a help or a hindrance, Pastor Smith a

THE LUTHERAN STANDARD is well aware that there be much criticism of Robert McAfee Brown's article Was a Freedom Rider." As Dr. Brown—who is als professor at Union Theological Seminary—himself s the purpose of the article is not to point the finge the South. The North is just as guilty of segregatio is the South—perhaps even more so, because the p lem is so much more insidious in the North. One rea for publishing this article is to allow one person t least give his reasons as to why he participated in F dom Rides. The fact that no well-known Lutherans v among the Freedom Riders may have something to to and about the Lutheran Church.

November is stewardship emphasis month in the A Mindful of this, the next issue of the *L.S.* will incl an article on the purpose of the offering in the wor service and a report on the benevolence program of church. The issue will also contain another article on hymnal and a feature on the celebration of Luth birthday in East Germany.

Continuing the Reformation . . . . . .

By John W. Bachman

N CELEBRATING the Festival of the Reformation we risk falling under temptations which ıther fought. He realized that an ecclesiastical institution can become so self-satisfied and complacent at it fails to see its own weaknesses. If we blast ɔman Catholic mistakes while we overlook our vn errors, we are unfaithful to the spirit of self-amination which gave rise to the Reformation. A urch which assumes that its reformation is com-eted is not a worthy church of the Reformation. ıe only valid Reformation is a continuing one.

The Roman Church also needs a continuing Ref-rmation, but that is the primary responsibility of ɔman Catholics, few of whom will read these ges. Lutherans should be aware of the errors and so of the varieties of Roman Catholicism through-t the world, but we hardly need a Reformation stival to remind us of this.

Luther, like David and many heroic figures, was pable of gigantic accomplishments—and colossal unders. At his best he was clearly conscious of his vn limited role in the Church of the Reformation and was even unhappy with his followers for calling themselves by his name.

We can call ourselves Lutherans with pride and gratitude provided we do not idolize our heritage, provided we do not enshrine Luther's magnificent contributions but refine them and go beyond them.

Luther turned to the Scriptures for his reorientation. What he heard God say to him through them changed his life and thought. How many Lutherans listen to the Scriptures so intently and so receptively? Or do we regard the Bible merely as a collection of proof-texts to document our own preconceived notions?

Luther faced immediate, haunting, personal problems. He knew that not all of the biblical writings were equally clear and relevant, and he studied their language, form, and the situations within which they had been written. His search began in a monastic cell, but continued in an active life as teacher, preacher, counsellor, and later, as husband and father. He exchanged ideas with learned colleagues, some of whom were in basic disagreement

As a symbol of the continuing Reformation these students of a Lutheran confirmation class re-enact Martin Luther's posting of his famed 95 theses on the door of the Castle Church in Wittenberg, Germany, on Oct. 31, 1517. —RNS photo

with him. He exposed himself to many academic disciplines and would have used colorful language to express his opinion of clergymen who boast of not having time to read books. His study of Scripture was a struggle.

But, since Luther found a "key to the Scripture," perhaps he has saved us from the labor of searching, listening, and sifting. Why can't we stop with the results of his work? There are at least three reasons: (1) The Scriptures are not primarily a source of historical information to be learned, but a channel for bringing each person individually into the presence of Christ. No one can be excused from the necessity of facing his own struggle. (2) No single person or generation can exhaust the riches of the Scriptures. In each century the search must be pursued. (3) Luther was not infallible in biblical exposition. Occasionally when his views were seriously challenged he cited questionably appropriate passages to support his arguments.

He allowed himself greater interpretive freedom than he granted others. As Dr. Harold Grimm, a Lutheran historian, has observed in his book, *The Reformation Era:* "He questioned the authenticity of James, doubted that Moses had written a part of the Pentateuch, called the books of Job and Jonah fables and anticipated modern critical scholarship in other ways. Nevertheless, he did not permit others to deviate one iota from his own interpretations." In sober moments he knew better, as when he said, in a sermon for Trinity VIII, "If one should come who knew the sense of the Word better than I, then I should close my mouth and receive knowledge from him." (I'm willing to be convinced, but show me the person who can convince me!)

Lutherans have sometimes forgotten this beloved humanity of the Reformer and have acted as though he had discovered the complete and final message of Scripture. For years we suffered almost a stagnation of biblical studies in American Lutheranism. Meanwhile, there was an upsurge in biblical scholarship among other denominations, to which Luther contributed far more than did contemporary Lutherans. Now, however, there is a refreshing renewal of interest and work among Lutherans also.

Literally millions of people in all parts of the world have heard the message of the Reformation during the last decade as it was told in the film, "Martin Luther."

This is not something which concerns only theologians and seminaries. It is basic to the life of each congregation and each Christian. There is need in the continuing Reformation for biblical study which does not embalm truth, but ignites it and shakes us with the resulting explosion. Exposure to the Scriptures should be both demanding and encouraging, both humbling and assuring, both provocative and enlightening, both troubling and comforting.

Through his studies of Scripture Luther became convinced of the central importance of faith. But this is not simply a principle which can be stated, printed, acknowledged, acclaimed—and then misunderstood or disregarded. Luther saw faith as an act by which God becomes God of every believer and emphasized that everyone must do his own believing, as he must do his own dying.

It is especially difficult for a modern Christian to continue in the path of the Reformation at this crucial point because the word "faith" has acquired such false meanings in our generation. Christian faith is not simply acknowledgement that certain events actually happened, nor is it merely a rosy optimism.

Many current movies, telecasts, and stories in pulp magazines feature happy endings in which someone (usually the heroine) has had "faith." This means that, despite all outward circumstances, she has believed that virtue and goodness would triumph painlessly and everything would "come out all right." This is faith in faith and bears no resemblance to the Christian faith in God as suffering redeemer. The Christian sees a resurrection beyond the cross, but he knows that in this vision, crosses are not evaporated but must be bo In faith we are called to share Chri life, including his redemptive p pose.

Every pastor knows of nomi Christians who have attended chu regularly for years but who are c fused and dismayed when troub come, exposing the shallowness their faith. Others cannot truly f give enemies—or perhaps themsel —because they do not really beli that God has forgiven them. This not to say that faith removes doubts and fears. Luther contin to express agonies which he regar as a reminder that faith is a gift God and that the full truth of fa remains beyond man's reach. He c cluded that a Christian must be c tinually in the process of becomi

The Christian Church, the c munity of believers, should stimul and strengthen us in this process becoming. Luther saw that the me eval church was a prosperous in tution which dispensed bogus p ports to heaven and was more c cerned with self-preservation t service. It was unworthy of its Lo

What about our 20th cent church? To some Lutherans today church is an agency which offer sort of comprehensive insurance, o is a social club where we can m congenial persons of "our own ki and be proud of our petty forms piety.

In our emphasis on numbers, bu ings, attendance, and organizatio activities we often suggest a revi version of salvation by good wo

When Luther visited Rome he repulsed by shocking deceit.

Dr. Bachman, a clergyman of the Ame ican Lutheran Church, is a professor Union Theological Seminary in New Yo City.

uld not see how Christ, the Suffer-
g Servant, could endure the atmos-
here of the papal headquarters.
me of our most thoughtful and
nsitive young people today are sim-
arly disillusioned by the apparent
eceit in their home congregations.
public schools and colleges youth
ten receive a glimpse of compas-
on for the poor, the broken-hearted,
d the captive, but they hear adult
utherans rant—or joke—about "nig-
ers" and they know "pillars of the
urch" who would come tumbling
own if the congregation would take
riously Christ's invitation to all men.
one Lutheran church in a college
wn a Negro was allowed to sing
the choir only after it was ex-
lained that he was there temporar-
y and would be returning to "his
wn people." He did not have the
ght color of credit card to be a
ember of the club, but he could
isit it as a guest.

What a need for a continuing Ref-
rmation! What an image of the
hurch to display in a community
here keen minds were making criti-
al vocational decisions! While we
earch for more ministerial candidates
e may be driving away some of our
ost capable and zealous youth by
nreformed actions.

Luther emphasized communicating
he Gospel through understandable
nguage. To continue the Reforma-
on we must realize that no trans-
tion, whether Luther's, or the King
ames Version, or the R.S.V., or the
ew English Bible, is the last word.
he final step in the translation proc-
ss takes place in the Sunday school
lass, the sermon, the counseling ses-
on, or the home. It is the individual
astor, teacher, parent, or fellow-
udent who finally selects the com-
on phrases which actually convey
n understanding—or misunderstand-
g—of a biblical theme.

Luther also recognized the values
f music, painting, drama, and liter-
ture. He who made such extensive
se of the printing press would have
een the possibilities in films, radio,
d television. Lutherans are continu-
g the Reformation as we produce
lms such as *Martin Luther* and
uestion Seven, as we distribute tele-
sion series and help to establish a
werful radio station in Ethiopia.

But Luther was also discriminating
his use of art. He did not favor

(Continued on page 29)

SNIPER . . . . . By Karl A. Olsson

This was the day which was to be my day for the unsigned letter. They come now and then, these blank-faced messages, and you can tell by the envelope what they are. This one was typed in blue and it had been mailed at 4:30 P.M., Sept. 9, 1961. Inside there was a clipping of a piece by John Garrett in which he takes theologians to task for not talking so that the Kansas City milkman can understand them. And on the margin there was the message to me typed in blue. It said:

> "This is the way many of us feel when we read your articles. Are you trying to impress our people with your knowledge and your reading of many books?"

TELESCOPIC SIGHT

Like all unsigned letters, this one hit me very low. The sound of the letter in my innermost ear was the same as the flat crack of a single rifle in the winter of 1944-5 in the woods on the border of Germany. It was usually a gray, soggy day when the pines looked not green but black and there would be dripping from the needles and the squish of combat boots as you changed position. The burp guns would be silent and the mortars would be silent and the tanks would not be rumbling. Then it would come from absolutely nowhere: the flat nasty crack. The man would crumple and pitch forward, and there might be in the ear or the temple or near the breast-bone a bubble of bright blood.

The incident released, as nothing else, a wild anger. And an hour or two later someone would pull from his dreary nest in the highest pine a wet gray bundle clutching a mean-looking German rifle with a telescopic sight. The sniper at that moment was not a man to be envied.

I believe that the thing that angers us most about unsigned mail is the feeling of being put at a disadvantage. We don't mind an open field and no favors, but we are unnerved by an attack against which there is no defense. But from a Christian point of view, there is a deeper evil in anonymous mail. It renders us unable to find our brother in the enemy. There can be no real meeting, no forgiveness, and no reconciliation as long as the attacker is not identified. In a war of snipers, there can be no final peace.

MOTIVES

The contents of the little note also disturbed me. We don't like to have our motives questioned, especially by people who don't know us very well. And the temptation is to fly out in frenzied protests against the accuser.

The criticism in the note is very serious. I am accused of trying to impress people with what I know and with what I have read. This is why I write. And it follows that I don't care to talk to people so that they will understand what I say.

In answer to the first criticism, I will have to confess that I am guilty of all sorts of mortal sin. I am vain, proud, heedless, and lacking in love. Much of what I do must hence be done to *make an impression.* This is the peril and this is the sin of anyone who expresses himself, but it is particularly my sin.

I cannot, however, admit to the second charge which is implied by my correspondent. That this is the *only* reason why I write. I really want to talk to people so that they understand me. And I fail to do this not *only* because I am proud but because I am a poor writer. A poor writer is a man who can't find the right word.

GOLDEN BULLET

But whatever my defense, I have been shaken. And this needs to happen. Now and then we need to be sniped at and annihilated. At the heart of the blue bullet there may well be a divine intent to slay and to make alive.

WASHINGTON OBSERVER

by Lambert Brose

Your Part in the Berlin Crisis

There's one issue in the East-West struggle toward which Christians can make a unique contribution: the eventual liberation of Eastern Europe.

Freeing people behind the Iron Curtain is something our nation supports overwhelmingly. Congress repeatedly expresses itself to that effect. And regularly the President of the United States issues a Captive Nations proclamation.

The problem is, of course: How are we going to accomplish this?

Both Republican and Democratic administrations—as shown by their actions in the past—have decided not to try to do it by military force.

In 1953, East Germans turned against their Communist tyrants. The West made no effort to send in troops. The uprising was quickly crushed.

In 1956 Hungarian Freedom Fighters rose up against their Communist rulers. This attempt was much greater in scope. But the Russians sent in tanks and ruthlessly put down the revolt. Again the West made no effort to get into a war of liberation.

Then, last month, the Communists sealed off East Berlin with that concrete wall.

Some are saying that we should have torn it down.

But we didn't.

War of Liberation?

Obviously it is the policy of both Democratic and Republican administrations not to try to free the peoples of Eastern Europe by initiating military action. (And the foregoing remarks are not intended as criticism of this policy.)

Moreover, very few, if any, U.S. Senators and Representatives have advocated a nuclear war of liberation. These men and women are responsible to the voters back home, so apparently the majority of Americans back this official U.S. policy strongly. Just as strongly do they support the policy—espoused by all post-World War II administrations—that if the Communists try to drive us out of Berlin, or cut off access from West Germany to that beleagured city, we shall fight; if need be, with nuclear weapons. And that we must remain so strong militarily that no one dare attack us.

Some people seem to feel that it is hypocritical to pass Captive Nations resolutions—if we are not going to liberate these nations by using our strong military forces.

However, those who hold that view are not, in our opinion, taking in the total picture. Perhaps no one can see clearly how these enslaved peoples can be freed without a thermo-nuclear war. However, it is important, it seems to us, to pass resolutions calling for their right to self-determination; and to display initiative in implementing such resolutions: by doing all we can to get the truth behind the Iron Curtain via radio, television, literature, and word of mouth.

It's important—for the following reason. And here is where we Christians can make our unique contribution.

A Christian's Unique Contribution

Who are we to say that Almighty God will not determine his own way of bringing about liberation? Perhaps through the Gospel of his Son.

It's happened in the past. Some of the fiercest enemies of Christianity—entire nations—have been changed by the Gospel of Christ.

Unbelievers will, of course, "laugh their heads off" at such a "naive" suggestion. Or, more likely, will listen with polite but skeptical condescension. To them it's foolishness; even a "stumbling block," as the Bible says. But this column is addressed to Christians.

The Communists, obviously, are dedicated to the eventual total destruction of the Christian Church as an important influence in people's lives. Those who have seen the documentary film, *Question 7*, have watched a vivid portrayal of the persecution endured by Lutherans in East Germany; have seen how relentlessly the Communists seek to drive the Christian faith from people's hearts; especially from the hearts of the young.

Yet, we are told repeatedly that many in East Germany, persecu because of their faith, are mu stronger Christians than their co terparts in West Germany—where, example, church attendance, as many other parts of Europe, is in pathetic state. Some congregati numbering thousands of memb have Sunday church attendances only 30 or 40 people.

The fact that in certain countr Communists allow certain churches function to some degree should mislead us. The atheistic followers Khrushchev do this from their o ulterior motives, of course—proba for propaganda purposes. Perh they believe that with all the cu they have placed on worship, it w do much "harm," and that maybe worthwhile in order to pull the w over the eyes of people in the committed nations, or even in West.

But who is to say that God will eventually overthrow his enem through their own insidious wil That the Gospel of Christ, suppres as it is by the authorities—travell from heart to heart, from "martyr" "martyr," via a "cold war und ground" may not some day, even w these limited opportunities, spr like wild fire among the peoples Eastern Europe, and cause the peo to throw off their chains?

Today this may sound like a f tastic dream. But it's a dream bac by the Word of God, which assu us that the Gospel of Christ is "" power of God unto salvation to eve one that believeth." That includes Communists.

The unique contribution we Ch tians can make toward the liberat of the peoples of Eastern Europe to do all we can to get this Gos through to them despite the trem dous obstacles.

That's one reason it ought to such a thrill vigorously and libera to support Christian religious bro casts, such as the Lutheran Hour, t bring the soul-saving and Commun defeating Gospel not only to Asia a Africa and Latin America, but hind the Iron Curtain itself. And t do get through, despite Commun jammings.

Let us continue to work and p fervently for the liberation of th behind the Iron Curtain, no mat how hopeless it may appear. know from the Word of God t freedom for these our brothers is beyond his realm of possibility.

NEWS OF THE CHURCH AND WORLD

INTERNATIONAL

Representatives of Lutheran World Service hand out clothing to children and adults as a part of the Lutheran relief program in Hong Kong. The clothing distribution is especially important in winter because of the poor housing conditions on the crowded island. Lutheran World Service is the relief agency of the Lutheran World Federation. Some of the clothing collected in the Lutheran World Relief Thanksgiving Clothing Appeal in the U.S. and Canada will be distributed here.—RNS Photo

East Germans in "Distress"

People of East Germany are going through a period of "unprecedented misery," and are turning to the church as the only source of comfort and hope, Dr. Kurt Scharf, chairman of the Council of the Evangelical Church in Germany (EKID), has declared.

Dr. Scharf, who was recently expelled from East Berlin by the Communist authorities, spoke at a conference in West Berlin attended by leaders of the Evangelical German Church Day Congress (DEKT).

"Not even during and after the ghastly days of the 1945 breakdown have depression and despair been so great as they have been in the days and weeks following August 13," said Dr. Scharf. August 13 was the day when the Communists closed the border between East and West Berlin.

"In their unimaginable distress," he said, "the people go to their pastors to throw open their hearts and pour out their despair."

Lutherans, Catholics Confer

Lutheran and Roman Catholic churchmen of Poland have held a formal meeting together for the first time, a Catholic newspaper published in Cracow, Poland, has reported.

The paper said they discussed the importance of the ecumenical movement, and the need for cooperation in areas of common concern where theological differences are not involved.

The leader of the Lutheran participants, Dr. Zigmunt Michelis, said that one of the dividing factors between Protestant and Catholic churches is the "mariology cult" in the Catholic Church. He also said appeals for unity voiced by Pope John XXIII "cannot be interpreted otherwise than as the voice of God himself."

LWA Needs Gift Spurt

Contributions to Lutheran World Action, annual fund appeal of National Lutheran Council participating bodies, must increase sharply before the end of the year if the 1961 goal of $4,179,000 is to be reached, according to LWA campaign officials.

By the end of September 53% of the goal had been received, it was reported by the Rev. Rollin G. Schaffer, assistant LWA director.

The ALC had contributed 46% of its goal by Oct. 1, and was slightly above its 1960 percentage. LWA is a budgeted item in the ALC.

Churches Discuss Unity

Three Christian conferences were held late last month and early this month—two in the United States and one in Greece. And, as could be expected, church unity was a major subject of discussion at all of them. The head of one of the bodies also called for a "great new intellectual awakening."

Episcopalians Ready to Talk

Meeting at Detroit was the triennial General Convention of the Protestant Episcopal Church with its 190-member House of Bishops and its 670-member House of Deputies.

The House of Deputies voted overwhelmingly in favor of participating in merger conversations with the United Presbyterian Church in the U.S.A., the Methodist Church, and the United Church of Christ.

The proposal for this merger, commonly known as the Blake-Pike proposal, was first made last year in connection with the San Francisco Convention of the National Council of Churches.

In approving the conversations, after considerable debate, the Episcopal deputies adopted a restrictive amendment spelling out specifically that the merger conversations must be conducted on the "basis of the Chicago-Lambeth Quadrilaterals." This statement, adopted by the church's general convention in 1886, sets forth four requirements for any merger.

These are the Holy Scriptures as the revealed Word of God, the Nicene Creed as the sufficient statement of Christian faith, the two Sacraments, Baptism and the Lord's Supper, ministered with "unfailing use of Christ's words of institution" and of the elements he used, and the historic episcopate.

A major controversial issue at the convention resulted when a minority group demanded that the Episcopal Church restudy its relationship to the National Council of Churches, particularly the degree to which NCC statements speak for the church.

Expressing gratitude for its membership in the World Council as well as the National Council, the House of Bishops said: "If any among us are troubled by statements issuing from assemblies or governing bodies of

Clergy and lay delegates to the triennial General Convention of the Protestant Episcopal Church toured great industrial plants in the Detroit area. Here the operations of the Great Lakes Steel Corporation are explained to them. The tour was arranged to give delegates an indication of the need for a church ministry in industry. —RNS photo

these councils, or by meetings held under their auspices, our proper recourse is to request our own representatives in these bodies to guard more carefully what they take to be our rightful interests and convictions."

Disciples Call for Renewal

At Kansas City, Mo., 10,500 clergy and lay delegates met for the annual International Convention of Christian Churches (Disciples of Christ), and heard their church president call for a "great new intellectual awakening" of religion in the United States.

Dr. Perry E. Gresham, who also is president of Bethany (W. Va.) College, said that the "neglected intellectual traditions of the churches must be renewed until a congregation will honor the good student more th the good mixer."

"It is our responsibility," he sa "to answer the Lord's call for gr leaders in every field of learning. . . The claims of the mind and the cla of the heart are one and the sa as men are sent forth to battle t ignorance and sin that are ubiquit among men."

Dr. Gresham also urged the de gates, representing more than 4,00 000 Disciples in this country and other nations, to take a more acti role in secular affairs, especially po tics.

"Corruption in government," stated, "is the natural consequence a disinterested or inept electorate. T same principle holds for economic fairs. When a whole civilization is stake with war threats from the o side Communist world, and from f cal irresponsibility from within t nation, we are offered the unpleas alternatives of inflation, bankrupt or surrender. It is high time for Christian man to understand the n ture of our economic order."

The 10,500 delegates also hea one of their past presidents ass irrelevancy as the greatest danger t faces American churches today.

Urging the church to come to gri with the problems of the society t surrounds it, Dr. Clarence E. Lemm

CANADIANS OBSERVE 200th ANNIVERSA

The 200th anniversary of the first Lutheran confirmation service held in Canada was observed on October 15. On that date in 1761, 17 young people were confirmed by schoolmaster Johann Jorpel in St. George's Lutheran Church in Halifax, N.S.

The congregation had been organized March 24, 1761. Its members were Lutherans from Germany who left their war-torn country in 1749, after the War of the Austrian Succession, to start life in a new land. They came on 13 transports, with settlers from England and Switzerland, under the leadership of Lord Edward Cornwallis.

Schoolmaster Began Services

Although the Society for Promoting the Knowledge of Christ in Foreign Parts had been organized with some Lutheran members, no Lutheran pastor accompanied the group to Halifax. So the schoolmaster began leading worship services in homes. This led to formation of a congregation.

Perhaps the oldest Lutheran document in the continent is a deed for a piece of land, willed to this church by John Gross in 1752. The church built on this property—probably the first Protestant church building in Canada—is still standing, bearing the inscription "St. George's Church, 1755" above the door.

Mr. Jorpel died two months after the confirmation service, and the congregation was without a pastor until 1783. In that year a staunch Loyalist, the Rev. Bernard Michael, left New York and came to Halifax. The following year he went to England where he was ordained by the Anglican Church, but he returned to serve the Halifax congregation for 16 years. His successor was George Wrightly, Anglican, and the Anglicans took po session of the church property. N until 1915 was there another Luther Church in Halifax.

Some of the original immigra settled at Lunenberg rather than Halifax. They did not get a past until 1772. This settlement becan the beginning of the Nova Sco Synod of the ULCA.

However, Lutheran services h been held in Canada a century and half before the Nova Scotia sett ments. From September 1619 to Ju 1620 Jens Munk and an expedition 63 men from Denmark camped Churchill on the Hudson Bay. A pa tor, the Rev. Rasmus Jensen, min tered to the group. During the wint the pastor and most of the men die Only three survived to return Europe.

utlined four of the main pressures of oday's environment.

These include the complex interest f modern man, the forces of an "af-uent society," urbanization, and per-onal anxiety.

Dr. Lemmon said "even econo-ists are beginning to look askance t a system that seems to prosper only n the basis of persuading people to uy more and more goods."

To meet these forces Christians ust restore depth to their commit-ent, he said. "It is not enough to be nterested in the Christian faith'; we ust be committed to it."

Orthodox Resist Kremlin Politics

In Rhodes, Greece, church bells ang throughout the historic island in he eastern Mediterranean to herald he opening of the Pan-Orthodox Con-erence that brought together repre-entatives of the 12 main Eastern Or-hodox Churches to discuss, among ther matters, the convocation of an Orthodox Ecumenical Council.

Eighty Orthodox prelates and theo-ogians, as well as a number of An-lican and Protestant observers, were n hand for the conference, the most ully representative Orthodox meeting n modern times. Officials described t as the most important Orthodox as-embly since the Council of Nicea in 89 A.D., the last Ecumenical Council accepted by the Eastern Orthodox Churches.

Non-Orthodox observers at the Pan-Orthodox Conference generally agreed that it had successfully demonstrated the essential unity of the Orthodox communion and ended the isolation of national Orthodox bodies which had persisted for 12 centuries.

The observers said that when the conference began, predictions in some quarters were that it was bound to fail because of the political chasm separating the Orthodox Church on both sides of the Iron Curtain.

Delegates were openly disturbed over the intrusive role of Archbishop Nicodim, leader of the Russian Orthodox Church delegation, who felt obliged to introduce matters with political overtones, such as nuclear weapons, armaments, and colonialism, apparently at the wish of the Kremlin.

However, they stated, the churches loyal to Western ideologies managed to skirt these "non-religious issues" and to omit any mention of them in conference statements released to the press.

At the same time, they pointed out, the delegates from the non-Communist countries had felt themselves obliged to yield to pressure for a more realistic approach to many day-to-day problems which have political implications.

NATIONAL

"Question 7" Draws Capacity Crowds in Racine

"Questions 8 and 9" helped to bring out capacity crowds to the showing of the motion picture *Question 7* in Racine, Wis., this fall. Widespread radio and newspaper publicity posed these two questions after the film closed last spring because of poor attendance: "Is this an indication the public doesn't want the film industry to produce decent pictures? Does it prove that people don't want to be awakened from the lethargy that has enveloped this country as the Communists win victory after victory?"

The result was a demand for a return engagement. Crowds filled seats that had not been used even for *Ben Hur*, the theater manager reported. The Rev. Thorwald Hansen was chairman of the committee that promoted the film in Racine.

New Journal Coming

An independent journal aimed at placing Lutheran theology in broad contact with other churches, theologies, and secular viewpoints, is scheduled to publish its first issue in January, 1962, in Minneapolis, Minn.

The new quarterly, to be called *Dialog*, will be published by Sacred

FIRST LUTHERAN CONFIRMATION SERVICE

Lutheran Work Was Slow

Lutheran work in Canada was slow o expand. The first Lutheran church n Ontario was organized in 1783, ut not until the middle of the 19th entury was there any real home mis-ion effort. Missouri Lutherans began ork in Ontario in 1854 and in Mani-oba in 1879. The ULCA work in Ontario dates back to 1861; in Mani-oba to 1891. The Icelandic Synod egan work in Canada in 1875, and he Norwegian and Swedish Luther-ns in the early 90s. The Danes came n 1904 and the Joint Synod of Ohio n 1905.

Lutherans were few and scattered n Canada; only in southern Ontario id they have strong settlements.

Lutherans in Canada did not estab-sh their own schools until this cen-ury. Waterloo Seminary of the ULCA was begun in 1911. A college was added in 1924. The Missouri Synod established a junior college in Edmonton, Alta., in 1920. The Joint Synod of Ohio began an academy in 1913 in Melville, Sask. This was transferred to Regina in 1926 and expanded into Luther College. The Norwegian Lutherans started a college at Camrose, Alta., in 1911. In 1913 they began to cooperate with the Lutheran seminary at Saskatoon, which had been established by the ULCA. This seminary is now operated by the ALC in cooperation with the ULCA and the Augustana Lutheran Church. The ALC also operates the Collegiate Bible Institute at Outlook, Sask.

Canada Church Growing

There are 1,059 Lutheran congregations in Canada with 267,582 baptized members. Of these 103,427 belong to the ULCA; 84,979 to the Missouri Synod; 64,257 to the ALC; and 9,814 to Augustana. Five smaller bodies total about 4,800. Churches are scattered through the provinces as follows: Ontario, 301; Saskatchewan, 295; Alberta, 243; British Columbia, 83; Manitoba, 79; Nova Scotia, 34; Quebec, 19; New Brunswick, 3; Newfoundland, 1; and Yukon Territory, 1.

Lutherans in Canada are assuming more and more independence. The Canada District of the ALC is incorporated as the Evangelical Lutheran Church in Canada. The Missouri Synod districts were incorporated as a Canadian church in 1959. National Lutheran Council churches have formed a similar Canadian Lutheran Council with headquarters in Winnipeg. It is the hope of Canadian Lutherans that they may soon be completely independent.

Design Associates, Inc., an independent publishing house in Minneapolis.

Dr. Carl E. Braaten, visiting professor of systematic theology at Chicago Lutheran Theological Seminary, Maywood, Ill., has been named editor, and Dr. James H. Burtness, assistant professor of systematic theology at Luther Seminary, St. Paul, Minn., is managing editor. Both are members of the ALC.

Other ALC members on the staff of the new journal include Dr. Roy A. Harrisville and Dr. Kent S. Knutson, both on the Luther Seminary faculty; Dr. Robert W. Jenson, Luther College, Decorah, Iowa; and Dr. Loren E. Halvorson, assistant director of the ALC's Board of College Education.

"Light Time" in Second Year

"Light Time," the National Lutheran Council's television show for children, entered its second season this fall after a first year that brought the program to an estimated 54 million viewers.

The series is now being shown on 138 stations in the U.S., Canada, and overseas, and it appears certain that before the end of the year the initially announced goal of placement on 150 stations will be exceeded.

The initial series was underwritten by the Augustana Lutheran Church, the ELC, and the former ALC. The new ALC and Augustana sponsored the second series.

Empie Criticizes HUAC

Dr. Paul C. Empie, executive director of the National Lutheran Council, has sharply criticized the House Un-American Activities Committee for its part in the promotion of the controversial film, *Operation Abolition.*

Speaking before the Jewish Community Relations Council of Greater Philadelphia on Oct. 4, Dr. Empie charged that "manipulation of the truth" was evident in the production of *Operation Abolition* and asserted the committee "goofed, and I would have greater confidence in it if it had the candor and courage to admit it."

Dr. Empie emphasized that he is not allied with those who would abolish the HUAC, but that he believes the committee's objectives and powers should be more clearly defined.

"There must be watchdogs in government whether they function through the FBI or some Congressional committee," he said, "but the American public must always be diligent to watch the watchdogs and ready instantly to pay the high price which may accompany calling them to task when they start nipping at the wrong heels."

He cited the John Birch Society as typical of those with an extremist attitude and said "one just can't laugh off this kind of thing any more than one could get rid of McCarthyism without several years of courageous resistance on the part of enlightened leaders supported by great numbers of people."

Chaplain William Adix, Emanuel Hospital, Portland, Ore., adjusts a tape recorder one of the sessions of the Institute of Pastoral Care held at the hospital last summe Thirteen pastors and theological students of the ALC participated in the institute on voluntary basis and at their own expense, perhaps the largest group of ALC men to tra at one place at one time. The ALC Division of Charities will give scholarship he next year. Pictured above are the Rev. W. F. Berton, K. Thurow, D. Soley, E. Schneide the Rev. F. W. Strain, D. Smith, H. Hoberg, and the Rev. Jon Petersen.

THE ALC

Evangelism Theme Announced

"The Name Above Every Name" will be the theme of the church-wide Evangelism Conference to be held in Minneapolis Feb. 14-18. Plans for the conference were announced to members of the Commission of Evangelism who met last month.

The commission decided to sponsor three new kinds of evangelism programs. One is an area-wide preaching mission in which members of several congregations will be invited to attend services at a central location. A second is a retreat for pastors and lay persons. The third is a conference on evangelistic preaching.

A report to the commission urged that congregations subscribe to THE LUTHERAN STANDARD for members in the armed forces, as well as send names of these members to chaplains and contact pastors. Another repo urged congregations to refer mo promptly to the membership transf office members who have moved.

ALC to Weigh Four Budgets

Four alternative budgets for 196 will be presented by the ALC Boa of Trustees to the Joint Council the church when it meets on Oct. 2

Beginning with a recommendatio of $11,100,000 for the Current Phas and $5,025,000 for the Operation a Cooperation Phase, the Board Trustees suggests four alternative for the Forward Phase, ranging fro $1,850,000 to $2,300,000. Each these alternatives is an increase $150,000 over the preceding one.

The total budget for 1962 cou range, therefore from $17,975,000 $18,425,000 if the Joint Council a proves one of the alternatives recom mended by the Board of Trustees.

"Net Outreach" Figures Told

During 1960 the "net outreach" churches now forming the ALC ave aged .4 persons per congregation, a cording to *Road Maps in Evangelism* a statistical summary prepared by th Rev. William Berg, evangelism dire tor for the Augustana Luthera Church. Net outreach refers to th difference between adult membe received (except by transfer) an adult members removed from th rolls. This net outreach was 1.4 pe sons per congregation in the forme

(Continued on page 2

The Hymnal Is Too Good!

By Francis Smith

OUR new *Service Book and Hymnal* is too good for us!

I am a Lutheran pastor. I have had ut little musical training, so I am ardly qualified to argue with the xperts who have been so enthusiasc in their praise of the hymnal since was published three years ago. I ealize also that the committee who repared the hymnal was made up of ur best musicians and experts in the eld of worship and liturgy.

But when I try to pick hymns for ne Sunday service, and when I see hat this hymnal is doing to our hurch, I feel compelled to raise some riticisms and suggest changes.

What's Wrong with It?

For one thing, most of the hymns re too difficult. Please do not misnderstand me. When well done, the ymns are beautiful—many are thrillng! But the men who gave us this ymnal are so highly trained themelves that they apparently can hardy conceive how little many of our eople know about reading music.

St. Philip's Congregation of Baltiore, Md., where I serve as pastor, not quite typical of the average utheran congregation in America, ut our problems are not exactly nique either. Ours is a congregation cated in the low income area immeiately surrounding the center of a large city. Many of our people have had no chance to learn to read music in school. Consequently, I doubt if more than 10% of the people attending our church have even the most rudimentary knowledge of note reading.

Besides, very, very few of the people coming into this congregation have had a Lutheran background. (In 16 years we have received 9 confirmed Lutherans by transfer compared to 524 young people and adults who were received by instruction and confirmation.) So they have not been hearing these Lutheran hymns since childhood. If our Lutheran Church expects to stay and to serve the inner city, we must learn to reach many who know little or nothing about our rich Lutheran heritage.

Apparently there has been a studied and deliberate refusal to include in this hymnal those easy and popular hymns (Gospel songs, if you want to call them that) which are so well-loved by Christians of other communions. Consequently, if any of these people visit our church on a Sunday morning it is quite likely they will not hear one single familiar tune. And since so few can read music, they soon lay the hymnal aside.

Or if they do try to follow by singing the melody, they invariably find that it is too high—unless their voice is either soprano or tenor. Very few of the people attending services at our church even bother to open the hymnal.

As if the hymns were not difficult enough, see how often hymns are printed which require the repetition of the first brace or two of the music, before going on to the last lines of the stanza. That repetition is indicated clearly in the music. But imagine what happens to the person who does not read music. He picks up the hymnal, bravely attempts to sing the unfamiliar melody—then suddenly finds himself singing words different from the words the choir is singing.

To make the best of a difficult situation, I try to choose the more familiar and easier hymns. But to do so I must usually give up all hope of having the hymns fit the sermon thought, or the theme for the day.

Why Separate Words?

And why are the words printed apart from the music? It was supposedly done to center our thoughts upon the meaning of the words rather than the mechanics of the notes. But this practice works against the very few who do read music, upon whom we must depend to lead in singing. Starting with the third stanza, we must try to keep an eye on the words at the bottom of the page, and at the

same time follow the music on the top of the page. Thus there is even less time to think of the meaning of the words.

You say, "Get your people together for instruction in hymn singing"? The only time we can get an appreciable number together at any one time is on Sunday morning; and that is no time for choir rehearsal.

Easy Ones Are Gone

This hymnal was an attempt to bring together people of widely divergent backgrounds. Each group necessarily had to give up much that was precious. Even so, it seems too often it was the simple hymns—the ones we really could sing—that were omitted.

Once I decided to use the hymn, "I Lay My Sins on Jesus," in spite of the change in tune, because the words fit so perfectly what I had tried to say in the sermon. To encourage the few who are reading music, and to avoid confusing new people, we use only the tunes printed in the new hymnal.

I got so many adverse comments that I realize I missed my objective entirely. I wanted the congregation to see how closely the words of the hymn echoed the sermon. Instead, they were so disturbed with the unfamiliar tune for what was once a well-loved hymn, that the unfamiliar tune was the only thing that attracted their attention.

The Liturgy Is No Better

This hymnal was to be the big factor in unifying the worship in all these Lutheran congregations, coming from so many different backgrounds. So what happens? We now have so many different settings, and alternates within them, that we have less uniformity than before.

Yet with all the settings and alternate versions available, not one is simple and easy to follow. Our need for Bible study is so great that it is too bad we must use part of our precious teaching time trying to show people how to follow the service. And still, after all our efforts, many do not know their way through the hymnal. If this is true of members, pity the poor visitors. Is it any wonder so many of our visitors never return, because, as some of them frankly tell me, they just can't understand our service.

Wouldn't the printing of this new hymnal have been a good chance to revise the wording of the introits, collects, and graduals to make them more meaningful? What do words such as *beseech, vouchsafe,* and *eschew* mean to us today? What do people understand by expressions such as "deliver me from the horns of the unicorns," "the sorrows of death compassed me," or "let my sentence come forth from thy presence: let thine eyes behold the things that are equal." Surely, if these thoughts were put into more understandable language they would have more meaning for the worshipers. And isn't it about time we abandon all the Latin titles? *Kyrie, Gloria in Excelsis, Sanctus, Agnus Dei, Nunc Dimittis*—or even *Epiphany, Septuagesima, Oculi, Laetare.*

What It's Doing to the Church

I would not be so disturbed about this new hymnal were it not for the effect it is having on our church. The Lutheran Church was once known as the singing church. We can no longer claim that title. Martin Luther made much use of hymns in teaching the great doctrines of the church; but he used tunes his people could sing. To make sure they would know the tunes, he sometimes used melodies from their drinking songs! Today in our effort to expose our people to the very best in the Lutheran heritage, we have set standards so high that only a few can really participate.

Radio, TV, and hi-fi have made of most Americans a nation of spectators and listeners. And now our church is doing the same. No longer can our people participate in the service. They can only sit back and listen while the choir entertains them with the finest of music and the pastor reads nice-sounding but largely meaningless words before the altar. But they did not come to church to be entertained. They came to worship. And the very hymnal that was to have been an aid to worship has become, by its very musical excellence, an instrument that now hinders many people in their worship.

Why do we use the new hymnal at St. Philip's? We are a Lutheran congregation. We do not want to divorce ourselves from the rest of the church by turning to a hymnal of another denomination. Our books were completely worn out; the old hymnal was already out of print.

One of the council members told me recently that people are saying you have to be educated to go to the Lutheran church. The new hymnal has done its part in earning that re tation. But what a reputation fc congregation that is trying to re everyone in a heavily crowded ir city location!

Some Suggestions

Yet this criticism is wasted un someone, somewhere, with the aut ity and the ability will be movec better the situation. What we n is another hymnal, an alternate to present one. Let it be a hymnal omits those difficult hymns. They be arranged as anthems to be s by the choir. Let this hymnal incl the easier of our great Luthe hymns. Let it also frankly bor some of the better and more fam hymns from our Christian bret of other denominations. So muc being said these days about ecun icity. Here surely is something can have in common.

I would further suggest that hymnal committee have a majc picked from the rank and file of laymen and pastors, with onl minority of highly-trained music and liturgical experts.

As for the Order of Service, have a complete revision: reword introits, graduals (maybe they cc even be omitted), and prayers make them more meaningful. simplify and shorten the music tions of the liturgy.

I would also suggest two sup ments to be pasted into the pre hymnal. One would be a simpli setting of the liturgy, as descri above. With all the settings and va tions now available to us, one n isn't going to destroy the unity present hymnal was supposed to h given us.

The second supplement would collection of simpler hymns that w omitted from the present hymnal— and include the Gospel songs are so dear to the hearts of m Christians. I am not suggesting we should reduce our service to ha clapping, feet-stamping good tir But I insist many of the hymns so known in other denominations have a place in our Lutheran hym without compromising our positio

With these two supplements gregations that prefer it could h their fine music and archaic langu But at the same time the rest o could have a liturgy in a form people could understand and app ate, and we would have a few m hymns that we could love and sin

THE REFORMATION:

Four Truths Recovered

By Warren A. Quanbeck

N OBSCURE monk holding a teaching position in a minor ropean university, a challenge to ow academics to debate a long es of theological propositions, a ice affixed to a university bulletin rd—these do not sound like the nents of excitement and drama. achers are well known to be dull ows, academic discussions rank te low as entertainment, and de- e on theological topics promises to especially dry and boring.

Certainly today such a combina- n would cause little stir. An ener- ic and clever public relations man ght get a small notice into the local vspaper, but even the university mmunity would forget it in a week so. A year later even the partici- nts would need reminders to recall t anything had happened.

But four centuries ago Martin Lu- r electrified all Europe by his in- ation to theological discussion. pe and emperor, princes and prel- s, turned aside from routine du- to give attention to the issues ed on the list of propositions for pate. The church was torn asunder, empire thrust into turmoil and fare. Even those who wanted to nd aside were compelled to join in fray for or against the monk from ttenberg.

Years later Luther himself looked k with astonishment and remarked t God had led him like a blind- ded horse. Had he known where it s all to come out, he doubted that would have had the courage to t it.

What was there about Luther that sed such tremendous upheaval? ner critics of the church had been rd in previous centuries, but none l unleashed the tremendous forces t followed Luther's protest against abuse of indulgences. And why uld we take note of his work in our day of political conflict, international tension, and atomic terror? We do not commemorate Hus or Wycliffe, Tyndale or Savonarola. Why divert our attention from Berlin, Algeria, Cuba, or The Congo to think about Luther and the Reformation?

Some men are like chemical catalysts. Their coming means a drastic change in a situation. They confront confusing circumstances and point out their meaning in clear and simple terms. Luther was such a prophetic figure. He pierced through the religious, theological, ritual, and devotional complexities of his day and recalled the church to the great simplicities of the Gospel. He reminded the church that it is called to proclaim God's good news—the announcement that man can find life in God through his self disclosure in Jesus Christ.

The Reality of God

The Reformation calls first of all to a recognition of the reality of God. Almost all Americans believe in the existence of God, but regard him as one of many personal beings inhabiting the universe. He is as real as the President of the United States, the secretary of the Communist Party, or the man who delivers the milk.

But if God is only one of the many beings populating the planet, then he is not really *God* at all. He is simply one of the more influential creatures. But God is *Creator,* not one of the creatures. He is the source of all life, the sustainer of the universe, the judge of all things.

What commonly poses for faith in God in our day is actually a form of practical atheism. There is a theoretical recognition that God is, but life's decisions are made as though he did not exist.

Dr. Quanbeck is a professor at Luther Theological Seminary, St. Paul, Minn.

But if God is really *God,* then all of life is subject to him. He is the great Fact, around which all else revolves. Faith in God is to arrange one's life in the light of this great reality. He is not just a neighbor planet; he is the center of our planetary system, and everything in our lives has him as its center.

The Reformation is the recovery of true focus. In our obliquity of vision we see God at the edges of life, if at all. But he is the center, and all else finds its true meaning in relation to him. We are truly human only as we find our proper relationship to God, and live in him as we were created to do.

The Word of God

The Reformation is also the recovery of the meaning of the Word of God. God the Creator makes himself known to his creatures through speech, through his Word. He does not sit in sullen silence because of our disobedience and rebellion. By his Word he reestablishes communication and initiates a new relationship with us. He relates himself to us not by mechanical or impersonal devices, but by his Word, in which he addresses us as persons.

His speech is not, however, detached from himself, floating freely in space. He has anchored it in human experience as he has given himself to his people Israel and in his Son Jesus Christ our Lord. He speaks to us in the Holy Scriptures, which enshrine the prophetic and apostolic witness to Jesus Christ the Word. He speaks in the word of proclamation, in which his Act in Jesus Christ becomes a contemporary reality in the experience of the worshipping congregation.

He speaks in Baptism, using water, as the symbol of cleansing and renewal, together with his Word of

promise, to unite the baptized individual with his redeemed community in Christ. He speaks in the Holy Supper, making his saving deed in Jesus Christ reverberate in the contemporary life of the congregation, uniting them in Christ's death and resurrection and thus giving them a foretaste of the heavenly banquet. He speaks in the word of absolution, where one Christian bestows upon another the assurance of God's forgiveness in the Gospel.

The Word of God is always the word of power. The word on the lips of the prophet is the same word by which the worlds were made. The word of Jesus has power to heal, to cast out demons, to raise the dead. The word of preaching is also the word of power. God's address to man is not mere chatter, a device for passing time painlessly. God's speech is Act. Where he communicates his Word, men are effectively confronted with the word of judgment and the word of forgiveness.

The encounter with the living God would indeed be an awesome and terrifying experience, were it not that God addresses us in his Word of mercy. To stand in the presence of the Holy One would mean annihilation were it not for the Gospel of the forgiveness of sins. The Reformation invitation to take God seriously would not be endurable had it not been accompanied by the rediscovery of the word concerning Jesus Christ.

Faith

The Reformation is the recovery of faith. For the biblical writers faith is the relationship to God bestowed upon the sinner in the Gospel. It is abiding in the Christ who is encountered in the Gospel. It is to stand as a conscious and responsible person before the God who addresses us. To have faith in God is not simply to accept the truth of theological propositions, or to be possessed of moral earnestness, or to have a vivid sense of spiritual realities. It is personal encounter with God.

It may coexist with a splendidly-phrased set of doctrinal statements or be found in one who holds to Jesus Christ with desperate simplicity. It may accompany a life rich in the fruits of the Spirit or one conscious only of its own emptiness and poverty. It may be found in one overwhelmed by a sense of God's mercy and nearness, or in one burdened by loneliness and dread who still clings to the word of promise.

Faith endows its possessor with worth, because however poor he may be in himself, he knows himself as one who is the object of the divine mercy. He may count for little in the estimation of neighbors or friends, but may glory nevertheless in the knowledge that God chose the expensive way of death on a cross to win him back to the family. It is no accident that the lands of the Reformation have seen a rich blossoming of individual initiative and creativity. Nothing unleashes the powers of human personality more effectively than recovery of the proper relationship to God.

The Reformation glorifies faith, for through faith God bestows the riches of his goodness upon his children. By faith man shares in the death and the triumph of Christ; by faith he is delivered from bondage, and experiences reconciliation with the Father; by faith he abides in Christ and becomes a living branch in the True Vine.

Faith is the recovery of what was lost in sin, the participation in God's plan for reasserting his sovereignty over the creation. Through faith the enemy of God becomes God's friend, the orphan becomes his son, the slave enters into the freedom of the divine household.

Luther tells the emperor he cannot recant in this scene from the film "Martin Luther."

The Priesthood of Believers

The Reformation asserts the priesthood of all believers. There is one High Priest, Jesus Christ our Lord. He has humbled himself to undertake the role of the Servant of God. He carries out the priestly vocation of sacrifice and intercession, representing God to men and men to God. Through his union with Christ in Baptism and faith, the believer enjoys the great privilege of sharing in Christ's priestly work. As a member of the body of Christ he brings the love of God to men and the concerns of men to God.

The church is therefore not a kind of corporation in which a majority of silent partners finance the activities of the few. The New Testament knows no priestly order in the church. All who are in Christ are called to share in his priesthood, becoming reproductions of his life and ministry. The life of the Christian is his response to God's invitation.

Thus the Christian life is not one of withdrawal from the world, but rather entry with Christ into the service of men. The Christian does not seek the meaning of life by turning to "religious"—that is, ecclesiastical—occupations. God meets him with the Gospel in the concreteness of daily life, and it is in this same situation that he responds.

All life is holy when it is lived before God in response to his invitation in the Gospel. "Secular" and "religious" positions are equally near to God and lived in faith. And no profession can be pleasing to him if faith is not present.

The Reformation recovers the divine blessing which rests upon the created world through the work of Jesus Christ. The light of eternity filters into time and transforms the ordinariness of life into holiness.

Life in the world can indeed be secular and common if it is lived in separation from God. But if as heirs of the Reformation we discern the reality of God, listen as he addresses us in his Word, and respond in faith to the invitation of the Gospel, we can experience the transformation of the ordinary—the indwelling of the Spirit of the Living God.

I WAS A FREEDOM RIDER

By Robert Mc Afee Brown

'WO WEEKS ago today I was in jail. Along with four other white isters, three Negro ministers, and Jewish rabbis, I was arrested for lawful assembly." The nature of unlawful assembly was this: we e sitting in the lobby of the Talla-see Air Terminal waiting to have ıp of coffee together before taking lane for New York.

Ve had arrived at the terminal ut 24 hours earlier, planning to e on a 3:25 plane that afternoon. airport restaurant had a sign on door marked "Closed" although eral people inside were eating. The aurant manager would not admit for this was the afternoon of the thly cleaning. He was most apolo-c, but he couldn't open up again l 4:30.

our-thirty came. Did the restaurant n? It did not. Nor did it open at pertime, nor at any time later in evening. As the hours passed, we ided to wait in the terminal until were served. As an integrated ıp, engaged in inter-state travel, were entitled to service in that aurant. We decided, with no fan- or fuss, that we would eat noth- at all until the restaurant served

fter dark, an ugly-looking mob be- to gather outside the terminal. rd had gone out that a bunch of ger-lovin' Freedom Riders" were he airport, and members of the te Citizens Council apparently ded to go out to the airport and rid of us. The police would not v them in the building itself, so simply lined their cars up out- , sat on the fenders, and glared s through the plate-glass walls.

When the terminal closed at midnight, we were driven back to the city by Negro friends, convoyed by police cars, and we slept on the floor of a Negro church.

We went back to the airport about 7:30 the next morning, but the restaurant was still closed. We resumed our foodless vigil. Finally, about 12:30, a group of policemen crossed the lobby. We were confronted by the city attorney, told that our presence constituted "unlawful assembly," inciting to riot, and that we had 15 seconds to get off the airport grounds.

Since we did not disperse, but asserted that we had every lawful right to be there, we were placed under arrest, driven into town, fingerprinted, relieved of all our personal belongings, and placed in the Tallahassee jail swelling to 42 the number of inmates in a jail designed for 24.

Training for a Freedom Ride

How did it happen that a group of 10 ministers and rabbis ended up sleeping on the floor of the Tallahassee jail? As early as a week before our arrest, most of us had no thought that we would soon be on a Freedom Ride. But CORE (the Congress of Racial Equality), a group dedicated to approaching the race problem by nonviolent means, decided to organize a Freedom Ride composed of ministers and rabbis, to demonstrate that church and synagogue gave more than lip service to right for Negroes.

We met in Washington for an intensive training session under CORE's supervision the day before the trip began. Here are some of the things that are particularly impressed upon trainees: (1) Every Freedom Rider must promise to employ only nonviolent means. We had to sign a statement that, if attacked, we would not strike back, and that we would do nothing that could be interpreted as an aggressive action. (2) We were told that our primary purpose was to see if the law was being enforced, rather than to break existing laws. The law reads that all interstate passengers must be served in nonsegregated fashion in bus terminals. When we sat down at a lunch counter as a group of Negroes and whites, in other words, we were not breaking the law; we were simply trying to discover whether or not the local proprietor was breaking the law or obeying it. (3) We were told that we should not court violence or seek arrest. The purpose of a Freedom Ride is not to create incidents, but to have the law obeyed. The most "successful" Freedom Ride possible would be one without incident, in which Negroes and whites were peaceably served according to the provisions of the Constitution. If arrested, however, we were to accept arrest peaceably.

The group left Washington the following noon. Only a few events of the trip can be recorded here. Raleigh, N.C., was perhaps the most hopeful spot of all. In the Greyhound terminal we not only had breakfast together in the lunchroom without incident, but white and colored local ministers came into the lunchroom and ate with us.

At Sumter, S.C., we had our first encounter with potential violence. The

episode was ugly and ambiguous. The lunch stop was not a regular Greyhound terminal but a place called "Evans' Motor Court"—a name that will be forever etched in my memory—several miles out of town. As we got out of the bus a gang of perhaps 20 or 30 toughs materialized. Entrance to the lunchroom was blocked by the proprietor, who told us that he ran a private establishment, that he had no contract with Greyhound, and that he was not subject to the provisions of the Supreme Court decision. "We been segregated," he said, "and that's the way we gonna stay." An emotionally charged sheriff then took over the entrance way and said, "You heard the man. Now move along. I'm ready to die before I let you cross this door."

We finally decided not to enter the lunchroom, since it was (apparently) not covered by the provisions of the Supreme Court decision we were testing. Some of the group still feel, I think, that we should have tried to go in anyhow. Perhaps we lacked courage. Or maybe we were simply exercising common sense. At all events, we made the decision not to try to integrate Evans' Motor Court.

We integrated the Greyhound terminal in Sumter itself without incident, and spent the afternoon and evening at a local Negro church. Here we received unexpected renewal. We were exhausted and emotionally drained after the affair of Evans' Motor Court. We drifted into the sanctuary of the Negro church, one at a time, to pray and (if the truth be told) to rest. Pretty soon one of our group found his way to the organ. Another suggested a hymn. We sang it. We sang several. And all the hymns seemed to have been written expressly for us. There was nothing that we needed to have said to us more desperately than

"Faith of our fathers! We will
love
Both friend and foe in all our
strife,
And preach thee, too, as love
knows how
By kindly words and virtuous
life."

And so it went. No one had suggested that we "have a service." No one had "structured" an order of worship. Things simply took place as they took place, and we all found ourselves instinctively turning to the source of our faith—the living God who visits his children in their distresses—and we were bolstered and buoyed beyond description.

Klan Country

Shortly after midnight we left Sumter for an all-night run to Jacksonville, Fla., with a 15 minute "rest stop" at Savannah, Ga., at 3:45 in the morning. For some reason, I dreaded this stop at Savannah most of all. We had been told that there was "no telling" what kind of reception we would get there. Whereas a few people told us there would be no trouble, others said, "Well, that's Klan country down there. . . ." I think I expected a mob to be waiting for us in the wee small hours of the morning, with next to no policemen on hand. But the fears were groundless, and I emerged as a man of little faith, for there were no incidents whatever. The "White" and "Colored" signs had already disappeared.

We arrived in Jacksonville, Fla., for breakfast, and were able to integrate the interstate facilities there without incident. This was, I think, the first time that Negroes and whites had been served together in the restaurant. At all events, we got courteous service and were grateful to the members of the restaurant staff for behaving in a totally admirable way.

When we got to Tallahassee at lunchtime, large crowds of Negroes and whites were awaiting our arrival. The white crowds looked ugly, the Negroes, as always, friendly. Many of the latter, apparently, wanted to witness the actual moment when Negroes and whites would eat together side by side in the local terminal. ("We came down to see history made," one of them said to a member of our group.) A Negro minister and I were forcibly ejected from the "White Men's Room" by two of Tallahassee's less amiable citizens, but when we reported this to the police, they ejected the ejectors.

We were served together at the lunch counter, although the atmosphere was a far cry from Jacksonville. The white waitresses would not serve us. Negro help were brought in from the kitchen to take our orders. (Did any group of waiters, I wonder, ever receive better tips than those Negroes got from us?) I must report that I have never seen such expressions of hate as were on the faces of the white waitresses in that terminal, as they stood there observing us with contempt and disgust. That I felt more than overflowing love toward them in return is only a dreary indication that sin is common to us all.

Having been served in integrated if not hospitable, fashion before hundreds of prying eyes in downtown Tallahassee, I don't think any of us really expected difficulty at the airport, five or six miles out of town where there could only be a handful of prying eyes to observe us eat together. But that, as I have already shown, is where we were wrong.

Why Did We Do It?

So much for a brief account of what we did. Why did we do it, and what has been accomplished? The overall reasons for our participation in the Freedom Ride are very simple and very basic.

As Jews and Christians, we believe that all men are created in the image of God. *All* men. A violation of human dignity is not only a violation of our fellow men, but an affront to the divine dignity as well.

As Americans, we believe in liberty and justice for all. For *all*. When equal facilities are not available for all, then liberty and justice have become hollow words.

We believe that segregation denies both of these things. It not only violates the image of God in man, but it violates the conception of liberty and justice for all. Therefore, it is wrong, and therefore, it must be opposed.

But the *way* it is opposed is especially important, and for this reason we are living in the midst of a world revolution in which, all over the world, colored groups are rising up to demand the rights that white groups have long denied them. It is sheer folly to think that the United States is immune from the consequences of this revolution. So we must ask the questions in a new way. The question is not, "Will there be further integration?" The question is, "Will further integration be achieved by *peaceful means or by violence?*" In other countries it is being achieved by violence. In America there is still a chance that it can be achieved peacefully. We white people can be grateful enough that men

rtin Luther King are still the lead- of Southern Negroes. For the e in power of other Negro forces ich as the Black Muslims) makes ar that it may soon be too late to ieve integration by nonviolent ans.

But Why a Freedom Ride?

Perhaps this means we must work integration. But how does it add to participation in a Freedom de? Here are a few reasons that ke sense to me:

1. The fact that the Freedom Rides e conducted by integrated groups ows that white and colored are, in t, capable of working together, and s in itself is a positive witness.

2. The Freedom Rides are a way of gaging in tangible action. The urch is properly indicted today for ving a lot about racial equality and ing practically nothing. For church- en to participate in a Freedom Ride *churchmen* is at least a modest nbol of the concern on the part the church to be actively involved the struggle for social justice.

3. Our participation in a Freedom de was a way of trying to express r solidarity with our Southern Ne- o brethren. The most humbling and artening thing about the whole trip s the courage of the Southern Ne- oes who openly identified with us at our stops along the way. This led for courage on their part far eater than anything that was ever manded of us. For we could leave. t they have to stay. Because of enly identifying with us, they will subject to all sorts of reprisals, tty and not so petty.

4. I hope that our action gives en- uragement to Southern "liberals." ey cannot, for local reasons, engage Freedom Rides or perhaps even enly approve of them, but they can haps pick up and build upon what- er a Freedom Ride may have done loosen segregation patterns in their n towns. Possibly the most creative ult of our own trip was an oppor- nity, made possible by a white min- r in Tallahassee, to meet (on the ht before our trial) with a group about 50 solid, substantial white llahasseans. Here I had a chance give a rationale of our action. I y not have convinced many people, t at least we could discuss the seg- regation issue rationally, rather than emotionally, and I interpret this evening as one of the most potentially hopeful events of the entire trip. As a result, three of the white ministers came to our trial the next day and stayed throughout. Perhaps only a Southerner will know what courage that took.

5. All Freedom Riders are pledged to nonviolence. This is fundamental. It is also a most effective counter to the argument that Freedom Riders are a bunch of crackpot "agitators," "lawbreakers," Communists, or what have you. Such charges are simply an irrelevance in the face of the facts. And since the alternative to the method of the Freedom Rides is the alternative of violence and bloodshed, I believe that the Freedom Rides should continue, stepped up in intensity, rather than diminished.

6. I had a final question to answer before participating in this Freedom Ride: "What right has a Northerner to 'meddle' in the South's problems?" There was a time when I treated this question with respect. I now feel that it poses a totally false issue. For it implies that Christian ethical concern is dictated by geography. What a Christian is allowed to do is determined by his regional status. On these terms there could never have been a Christian missionary movement, either foreign or national in scope. The fact of the matter is that segregation is not a Southern problem. It is not a Northern problem. It is a human problem. Therefore, it must be opposed, wherever it is found, by anyone who feels it to be wrong. We are not exempted from ethical concern simply because of the place we happen to have been born. (I wish some Southern Christians would take a Freedom Ride north and point out some of our remaining sore spots. We need their help.)

Have we "accomplished" anything? Who can say? Negroes and whites have now been served together in the bus terminals of Jacksonville and Tallahassee—but it may be a long time before they are served regularly. We have established contact with a lot of brave souls between Washington and Tallahassee—but they will have to endure much more heartache and humiliation before their battles are won. At the end of the day one doesn't try to assess the success or failure of such a trip. He simply offers it up to God, trusting that God can use its successes and its failures in the ultimate fulfillment of his purposes.

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EDITORIALS

Conserving the Reformation's Thunder

The Roman Catholic Church is today posing as the champion of the principles of the Reformation and thus tending to steal the Reformation's thunder. This was the contention of Dr. Martin J. Heinecken of Mount Airy Theological Seminary, Philadelphia, in a message delivered to the 1961 convention of the Lutheran Editors' and Managers' Association. Moreover, he maintained that the reason why the Roman Catholics are having some success in this approach to today's world is that Protestants have weakened and lost their first love.

What Dr. Heinecken said was so timely that I do not apologize for using it as the basis for this editorial. In fact, it would be in order to label this a guest editorial. Without further ado, let me proceed to give the gist of Dr. Heinecken's message. He listed six points in which Roman Catholics seek today to steal the thunder of the Reformation. Here they are:

1. The Roman Catholic Church is saying: "Come to us as the ark of salvation—the only secure refuge for your souls. To the Roman Catholic Church and to its priestly government alone Christ has committed the power to minister salvation." To this the Reformers answered—and we must answer: "The certitude of our salvation rests alone in God and not in a church and its system of priests and popes. The claim of the Roman Catholic Church is preposterous because the popes and the church councils have erred. We have the objective, infallible authority of the Word of God."

2. The Roman Catholics are claiming to have a primary concern for truth and charging that Protestants assert that it makes no difference what you believe just so you are sincere and live decently. Here, as in all the current claims of Catholics, Protestants do well to examine themselves. But, certainly, throughout its history the Lutheran Church has been concerned with the truth of the Gospel. Indeed, Lutherans have stressed this matter to such an extent that we have to remind ourselves that we are not saved by faith in doctrine but by being taken hold of by God through the Gospel.

3. By an almost unbelievable switch the Roman Catholic Church is today posing as the champion of true freedom under law as over against "oppressive Protestant moralism." Every informed person knows that Luther made tremendous contributions to the restoration of freedom by freeing the conscience of men. The true Protestant grants that liberty must ... under law but he also knows that the Christian ... dare not be reduced to a church-devised code ... morality.

4. Roman Catholicism, say its present-day exp... nents, offers joy and hope as over against the prev... lent "crisis theology" of Protestantism which plung... men into despair and fails to bring them through ... joy. The fact, of course, is that Luther's theology ... crisis not only stressed man's enslavement by ... and his inability to save himself but also the fa... that through Jesus Christ the crisis has been pass... and the soul of the believer released for victorio... joyful living.

5. Over against Protestant individualism, the R... man Catholics are claiming to offer true unity ... the fellowship of *The* church. Admittedly, there ... a false Protestant individualism that has little pla... for the church and little regard for one's neighb... But this simply shows a loss of Reformation thund... for the Reformation stressed the close person... union of the believer, with Christ and the corpora... unity of believers, in Christ, with one another.

6. Roman Catholics are contending that Prot... tants have destroyed the sanctity of marriage a... opened the floodgates to a cesspool of immorali... whereas they are the only ones who are holding t... line in the matter of divorce. How ironic this ... when one remembers how Luther elevated marria... to its true place in the plan of God, as opposed ... the Roman Catholic teaching on celibacy. After ... ferring to the devices used by the Roman Church ... annul marriages, to its pratings about the rhyth... method for family planning, and to its insisten... upon a celibate clergy, Dr. Heinecken said: "It ... hard to see the guidance of the Holy Spirit in th... sort of shenanigans."

But my conscience would bother me if this dige... of a telling speech regarding the current Rom... Catholic-Protestant encounter left the impressi... that all we have to do on Reformation Day is ... heap scorn on the Catholics and thank God that v... are not as they are. That was not the burden of th... message we editors heard. The situation just d... scribed ought first of all to cause Protestants to e... amine themselves, to repent, and to do again th... first works. Furthermore, there are today evangelic... revivals within the Roman Catholic Church that a... having a wholesome effect upon that church. F... this we thank God.—E.W.S.

Communism, Reformation, and Habakkuk

In the current concern about Communism and e many efforts made to combat its spread, there is e thing that many lovers of freedom, including owed Christians, are prone to forget. That is the e of God in the affairs of both men and nations. n sure that God is opposed to Communism. But ecisely because he is God he is able to use godless ovements to serve his own ends.

This was part of the message of the prophets of e Old Testament—a message, incidentally, that ver made them very popular with Israel, the osen people of God. Habakkuk is an excellent exple. The three chapters of this prophetic book scribe a conversation between Habakkuk and d. The essence of the conversation may be pararased as follows:

"Why don't you do something, God, about the iniquity t is abounding and growing among your people?" bakkuk asks.

To which God replies, "I am already at work on a n. I am preparing the Chaldeans to come down and stroy you. . . . 'They are terrible and dreadful. . . . eir horses also are swifter than the leopards and are re fierce than the evening wolves.' "

This was more than Habakkuk had bargained for. 's true, our people are wicked," he said, "but the aldeans are even worse. Why should they be used punish us?" Or, in the noble and impressive lanage of the King James Version: "Thou art of rer eyes than to behold evil, and canst not look iniquity: wherefore lookest thou upon them that al treacherously, and holdest thy tongue when e wicked devoureth the man that is more rightus than he?"

"Never you mind," God tells Habakkuk, "in due ne I'll take care of the Chaldeans too." God also d a word of comfort for the prophet. When this locaust comes, he said, and you will wonder what to become of you, this is your comfort, "The just all live by his faith."

Most Lutherans are aware that this statement is und in the first chapter of Romans and that it was rediscovery of this important truth that led to the otestant Reformation. We're acquainted with the se soul struggles that Luther had, a struggle ally resolved in the realization that the "just live faith." Without in any way minimizing the strug-, we do get the impression that it went on in ademic surroundings, at least free from a threat war. In other words the context of Romans 1:16 meaningful in theological discussion and in perhal devotional life. However, the knowledge that rough Christ one is at peace with God also gives e an inner calm to meet the problems of the day.

But more and more I take courage from "the just shall live by his faith" statement in the context of Habakkuk. It's not pleasant to contemplate what the immediate future may hold for us. I don't relish the possibility of giving up a comfortable home, of personal suffering and family separation, of the economic chaos that would follow in the wake of a nuclear war.

It's not very popular to point out that God may be using Communism to punish America and the western world for its obsession with materialism. The argument of Habakkuk sounds so logical: "But, God, America and the western capitalistic way of life may be bad, but Communism is much worse. Thou art of purer eyes than to hold thy tongue when the wicked devoureth the man that is more righteous than he."

The message of Habakkuk is not that we ought to lie down and just let the Communists take over. I'm in favor of all methods of opposing Communism's encroachments providing these methods themselves do not take away the freedoms we are trying to save. What the prophet is trying to say is that God is still the supreme ruler of history, that his methods are not always to our liking when he uses the wicked to punish the more righteous, and that in the end he will measure out full justice to the wicked, too.

Very frankly, I hope it is not a part of God's long-range plan to use atheistic Communism to punish a western world that at least by comparison is more Christian. But when I ask myself whether I would be able to stand suffering and persecution, then I take my comfort from that great Reformation truth, the just shall live by faith, particularly as it is made meaningful in the book of Habakkuk.—W.B.

Are We Still the Singing Church?

One of the results of the Reformation and its emphasis on congregational participation in worship was that the Lutheran Church became known as the singing church. Hymnals are a virtual necessity for our worship services, and we appoint commissions to engage in a continuing assignment of improving them. Is there a danger that a hymnal can be "too good"? Pastor Francis Smith of Baltimore thinks so. (See article on page 11.) "Today in our effort to expose our people to the very best in the Lutheran heritage, we have set standards so high that only a few can really participate," Pastor Smith argues. Some will agree with his opinion; others will disagree. The Lutheran Standard will publish an article soon that will analyze the hymnal from a different point of view.—W.B.

MR. EDITOR...

NARY A NOD

► In the past six years my family has belonged to three different Lutheran churches. In each of them we started attending church immediately after moving. Each pastor was very friendly and helpful. However, we were struck by the unfriendliness of the members, with the exception of a handful. Not one person came forward to welcome us as new members—we received not even a welcoming smile.

After awhile we will also be in the swim of things, with someone to smile at us and ask how we are. But what other organization do you know that would not even welcome a new member? A Christian organization should be the first place where fellowship and friendliness is shown. Just a smile or nod would mean so much to a person in a strange community. This is needed so very much in these days of much moving. If we do not extend a welcoming hand to those who are already committed to the Lord, how can we expect to win the uncommitted soul?

Mrs. C. R. Richter
Toledo, Ohio

WHY PICK ON THEM?

► In the Sept. 12 issue a letter from Dr. and Mrs. John Williams protested the Russian Orthodox Church getting into the council of churches. I'd like to point out that during the war the German Lutheran Church wasn't cast out because of their ancestry so why should the Russian Christian Church? We live in a Russian community in which this church is respected the same as the Norwegian Lutheran and the Southern Baptist.

Marian Graff
Kenai, Alaska

DEFINITE DESCRIPTION

► Some readers might like to try their hand at defining Communism. Here's my mouthful, based largely on the Manifesto: Communism—a new order of social and political tyranny based on atheism and economic determinism, which deceitfully, and at any sacrifice of human life and dignity, imposes total domination over the masses while promising eventual ungoverned bliss in a new Communist world, void of private property, the family, all religion and individual aspiration.

Pastor Aaron L. Plueger
Banning, Calif.

► The Standard is doing a good job. The Loddigs articles have been good and on a timely subject. J.M.J. strikes a much needed emphasis in his story "Pontius Josephus Presides" (Aug. 29).

Arnfeld C. Morck
Bogota, Colombia

UNDER A BUSHEL?

► 14,000 Luther Leaguers met in Miami Beach. The conduct of these young people was so exemplary that the people of Miami sent a note of commendation to the convention. At least that's what I have been told by two friends who were there. Except for them I would hardly have known that the convention was held. I don't recall seeing an inch of space in our metropolitan newspapers.

I am tired of reading in ne papers about how the youngsters today are becoming more corr with each passing year. I'm s there are others who would be ha to read a simple, unexaggerated count of youth who are not fit into that mold which public opin seems to be shaping.

Speaking as a Lutheran, woul it be well to have some evidence our religious beliefs don't curb enjoyment of life? Or is public r tions and the use of news media be avoided in church activities?

Einard Waisane
Verndale, Minn.

► Why, why must you picture young girls of the Miami conven in those dreadful pants? Especi since that was not the usual d wear of the convention. Didn't t smile or look like they were enjoy themselves while in dresses? Whe the church going to take a stand modest clothing?

Mrs. Luther A. Meye
Akron, Iowa

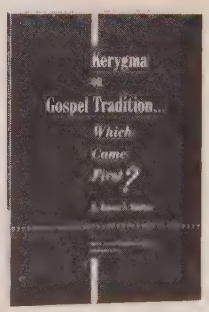
► It is strange to find Bockelm parenthetical paragraph on the ami Beach Convention to pass c the entire matter of heaven as so

Letters intended for publication must be brief and should be addressed to Mr. Editor. None can be acknowledged.

????????????????????????????

KERYGMA or GOSPEL TRADITION . . . Which Came First?

by ROBERT A. BARTELS



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ng of a joke. It is the very antith- of a joking matter. Heaven is triviality and we oldsters are not put more stumbling blocks in the hs of freshmen of the faith. We ect more from the *L.S.* than such pancy.

E. Rummel
Otis, Kan.

SAD NIGHTMARES

So the church at Plantation, Fla., the church of the month (Sept. What a sad and unimpressive urch it is. Look at how unimpor- t the altar seems—around which worship centers. To make church- so they are really beautiful seems to count nowadays. Seems also t the *L.S.* publishes only pictures churches in the contemporary le.

W. Weber
Fredericksburg, Tex.

There is a deplorable growing ten- ncy to abandon church buildings traditional design in favor of the dernistic type of architecture. The omparable beauty of the old Goth- type of church structures cannot denied. I heartily agree with Ed- rd F. Jansson, president of the urch Architectural Guild, when he tes, "Most contemporary architec- e looks as though the architect re trying to develop a dream that ned into a nightmare."

Hans H. Nordness
Whalan, Minn.

TEACHERS NEEDED

May I present an appeal to Chris- n teachers? Navajo Indian children flocking to schools, many to far- ay boarding schools. The govern- nt recruits teachers from many tes. A Christian teacher can exert enormous influence on the recep- e souls of these youngsters, most whom are not Christian. Are you erested? Please write to the under- ned for information.

E. Ostergaard
Chinle, Ariz.

I DON'T GET IT

truthfully enjoyed reading "The mary Virtues" (Aug. 15) but I am newhat at a loss to understand the icle by the same man on the edi- s page entitled "Pretence and lgment." It seems to me in the ond article he poses a question doesn't answer it. I sometimes that the articles which appear in your paper are geared for an audience who are much better educated than the majority of average church members.

Marvin C. Sanders
Springfield, Ore.

I'M NOT THAT LIBERAL

► I feel my letter, as it was printed (Sept. 26), expressed my standpoint a little too liberally. Let me add: 1) This could be merely Paul's opinion (not the church's) since he says, "For *I* suffer not a woman to teach. . . ." 2) In general it is no doubt better for a woman to stay out of the preaching ministry and in the teaching ministry.

Eugene A. Sendelweck
Jasper, Ind.

A BUILDING BARGAIN

► Why wasn't there an editor's note after the letter "WCC Isn't an Orphan" (Sept. 26) explaining that the Lutheran World Federation will be housed in this same building? No doubt it would have required more than $80,000 to provide LWF with space they need.

P. M. Onstad
Grand Forks, N.D.

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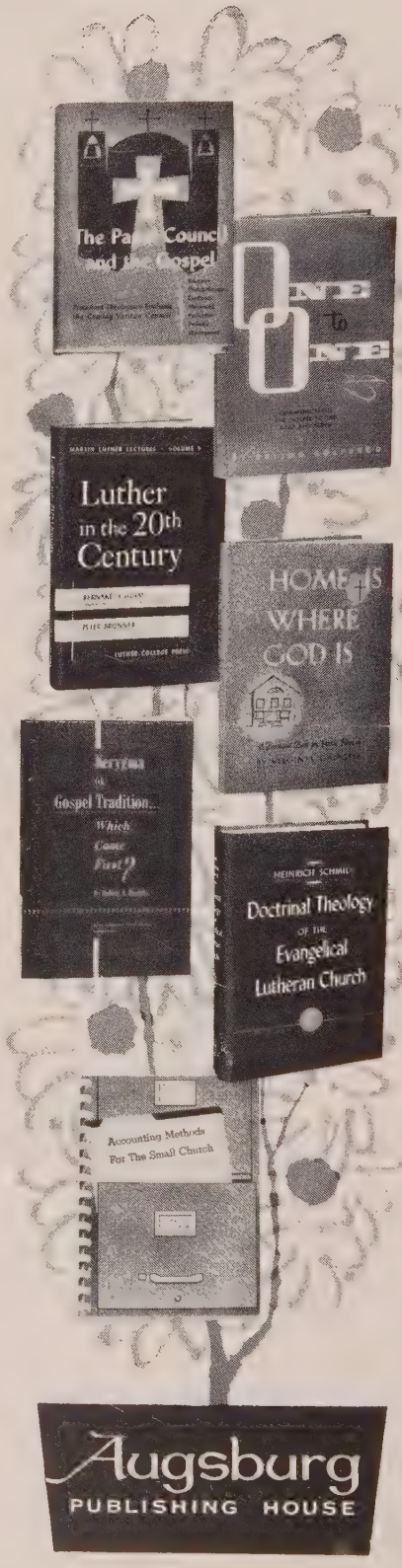

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OUTREACH . . . from page 10

, 1.8 persons in the UELC, and crease of .5 persons in the ELC. ne Augustana Lutheran Church an increase of .3 persons per regation; the Missouri Synod, 3.0 ons; and the ULCA, a decrease .3 persons.

ccording to the report, it took 47 bers to win one new one in the ALC; 58 in the ELC; and 25 in UELC. This compares to 54 in ustana, 28 in the Missouri Synod, 175 in the ULCA.

ne report states that since 1956 has been a continuing decline he rate of growth in Lutheran ches, except for the Missouri d.

560 at ALC Schools

reliminary enrollment figures that 13,560 students enrolled he colleges and schools of the rican Lutheran Church this fall, rding to Dr. Sidney Rand, execu- director of the Board of College cation of the ALC.

r. Rand reported that some ols were still in the registration ess and that official figures on all ols would be available by the of October.

ne figure includes enrollments at enior colleges, three junior col- , and two secondary schools. Not ded in the figure are the enroll- s on the four campuses of the ogical seminary.

1960 the final enrollment totals 12,735. Part of the 825 student ase of 1961 is due to the open- of California Lutheran College an initial enrollment of 300 stu- s. California Lutheran is operated housand Oaks, Calif., in coopera- with other Lutheran bodies.

he discomforting fact," Dr. Rand nasized, "is that 1961 is only the trickle of the post-World War II boom. Our colleges will really to feel the pressure in the next to eight years."

er Climaxes Centennial

ther College, Decorah, Iowa, of- y climaxed its centennial year ration during its homecoming end, Oct. 13-15.

e Homecoming Convocation, on Oct. 13, featured Dr. Halvard e, foreign minister of Norway, uest speaker. Activities on Oct. 14 included a Founders Day Convocation, a football game, and a concert by the Luther Band with a choral presentation of "Te Deum," composed by Prof. Maurice Monhardt of the Luther faculty.

Dr. Fredrik A. Schiotz, president of the ALC, was the guest preacher at a festival worship service on Oct. 15.

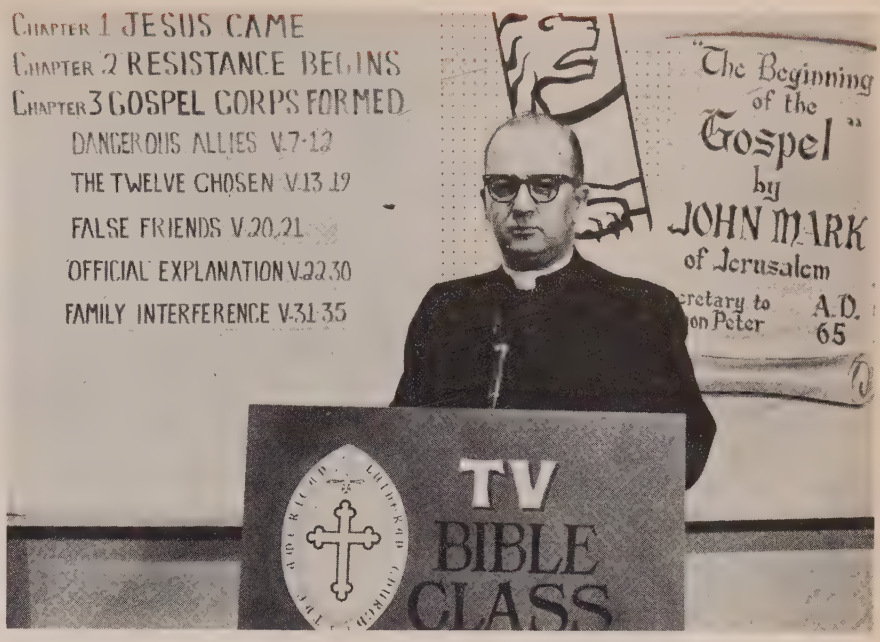
The weekend brought to a conclusion a series of centennial events held throughout the year. Included in the series were a number of lectures by nationally-known leaders in science and the arts, art exhibits, dramatic productions, etc.

A new science hall, the Valders Memorial Hall of Science, was dedicated on Sept. 29, in connection with which Dr. Bentley Glass of Johns Hopkins University delivered the Adolf Gundersen Lecture.

Another outstanding event of the year was the European tour of the Luther College Band. The 64-piece band, under the direction of Prof. Weston H. Noble, made a 33-concert Norwegian tour, followed by a 21-day sightseeing tour of the continent.

The story of the 100 years of the school is told in a book, just off the press, *Luther College 1861-1961*. Written by David T. Nelson, the book tells the story of "the first full-fledged college founded by Norwegian immigrants to this country and of its development over a century into a modern American liberal arts college."

The 429-page book sells for $6.



A TV Bible class is being presented weekly by the Rev. Oscar A. Anderson, Moorhead, Minn. Sponsored by ALC men in the area, the telecast is carried by four stations in Minnesota, North Dakota, and South Dakota. Various visual aids are used in the presentation, which is a study of the Gospel of Mark. Pastor Anderson presented a similar series over the local TV station last Lent.

Decreasing Enrollment in Theological Schools Studied

Causes for the decrease in enrollment in theological schools in the U.S. and Canada during the last five years will be among the questions to be studied by the Lilly Endowment Study of Pre-seminary Education that opened its office in Minneapolis, Minn., at the end of September.

Executive director of the two-year study is Dr. Kieth R. Bridston, ALC pastor, former executive secretary of the Commission on Faith and Order of the World Council of Churches in Geneva, Switzerland.

Decline in the number of ministerial candidates was revealed in a recent survey conducted by the American Association of Theological Schools, one of the sponsors of the new study. According to Dr. Bridston, the downward trend is one of the many signs by which leading churchmen and educators recognize that the Christian ministry is finding difficulty in competing with other professions

in attracting able candidates. He noted that the survey concluded that "although there is no reason for panic in the churches, there is every reason for probing, searching, and profound questioning by theological schools and churches."

Working with Dr. Bridston will be Dr. Dwight W. Culver, a Methodist minister on leave from his position as associate professor of sociology at Purdue University, Lafayette, Ind.

Disaster Fund Provided for Churches Hit by Hurricane

A fund of $5,000 has been made immediately available by the ALC Board of Trustees to aid congregations that suffered damage from Hurricane Carla, according to Dr. George S. Schultz, executive secretary of the board. The board postponed further action pending additional negotiations.

The board's action followed reception of a report from the Rev. Richard Fenske, ALC missions executive, to ALC president Fredrik A. Schiotz. The fund will be administered by the Southern District president, Dr. Vernon Mohr.

Mr. Fenske's report stressed that flood waters following the hurricane caused the "greatest human misery." The area of great personal loss, said the report, was confined to Galveston, Texas City, La Marque, and Freeport, Texas. Damage to churches was described as "generally slight."

Some farms from the coast inland were reported to have suffered complete loss of rice, cotton, peanut, and other cash crops.

Memorial Church, Texas City, Tex. (Pastor Hilner C. Krause), reported that 167 out of 170 families sustained losses from $5,000 upward. Although the church suffered only minor damage, the parsonage will require a new floor.

St. Paul Church, Freeport, Tex. (Pastor Charles D. Sherman), reported that nine families were wiped out and that another 20 suffered damages and loss of furniture. The 65-family congregation is worshiping in a school building while its church is under construction. The half-completed roof of the church did not blow away.

The report states that "there is not immediate congregational financial need in this entire disaster area," but that the need will be felt as the reduced income of the congregations becomes apparent.

"We thank God," said Mr. Fenske, "that life was spared. Thousands of lives would have been lost had not the public been warned and ordered to evacuate."

Erling Rolfsrud, seated, author and teacher at Alexandria, Minn., hands an autogr copy of his latest book, "One to One," to Mrs. Lorraine Bjorlie, Faribault, Minn book, which tells the story of the ALC's work in communicating the Gospel to the and blind, is dedicated to Mrs. Bjorlie. She is the widow of the Rev. Henrie Bjorlie established churches for the deaf and blind. Looking on are the Rev. Sterling Sim center, Sioux Falls, S.D., executive director of Ephphatha Missions, and the Rev. W H. Gentz, book editor of Augsburg Publishing House. The presentation took place a annual meeting of Ephphatha Missions, held in Minneapolis early in October.

10 More Missions Approved

Ten more mission congregations were approved for 1961 by the Board of American Missions meeting in Detroit, Mich., in mid-September.

Whether the last group of ten, which bring the 1961 total to 73, will be begun, will depend on budget income, jubilee offering response, trust certificate sales, and church-of-the-month club response during the balance of this year.

According to Dr. Philip S. Dybvig, executive director of the American Missions division, the board also authorized the beginning of construction of the church in Oslo, Norway, and the calling of a conference of architects who are serving the division. This conference will be held next year in California.

Ephphatha Board Elects

The Ephphatha Missions Board of the ALC has requested the Boy Scouts of America to consider awarding merit badges for learning the manual alphabet used by deaf sons. At its first meeting, Oct. 3 4, the board also endorsed a sch ship program for seminarians. Re were given of work among the and the blind at Faribault and M apolis, Minn.; Sioux Falls, S. D.; Saskatoon, Sask.

Henry Daum, St. Paul, Minn., elected board chairman, and H O. Bjorlie, Sioux Falls, S. D., s tary. Mrs. Marilyn F. Qualley, S Falls, is treasurer. Other board m bers are the Rev. John Nielsen, N field Minn.; the Rev. William mann, New Richland, Minn.; Mr G. Malmin, Minneapolis; Dw Hill, Ellsworth, Iowa; and Carl I man, Toledo, Ohio. The Rev. Ste Simonson, Sioux Falls, has been ex tive secretary of Ephphatha Mis since June 1.

Among the Churches

OHIO-EASTER

● Resurrection Church, Wei Heights, W. Va. (Pastor R. I Walther), held its first service

Forty-five members have been sferred to the new congregation n Trinity Church, Weirton (Pastor l F. Pohlmann).

Upper Arlington Church, Colum-, Ohio (Pastor Richard W. Reiss), ned its parsonage mortgage Oct. 1 he congregation's fifth anniversary.

Christ Church, Columbus, Ohio stors Charles H. Lange and Rich-B. Sutter), rededicated its com-ely renovated sanctuary and dedi-d a number of new furnishings appointments, including a three-ual organ.

SOUTH-CENTRAL

Overland Park Church, Overland k, Kan. (Pastor H. W. Fruehling), icated a new unit of its church 8.

Faith Church, Colorado Springs, o. (Pastor Kenneth Tjornehoj), dedicate an education unit in October.

Our Savior Church, Wymore, . (Pastor Otto Zeilinger), will icate a new church on Reforma-Sunday, Oct. 29.

Faith Church, Austin, Tex. (Pas-W. C. Ahlrich) has established a lergarten in which 20 children are lled.

UPPER MIDWEST

Emmanuel Church, Gackle, N.D. stor John F. Mertz) dedicated a rch Oct. 8.

Greenfield Church, Harmony, n. (Pastor Martin M. Ford), is tructing an education unit.

WESTERN

First Church, Orland, Calif. (Pas-D. R. Dalen) dedicated an educa-unit Sept. 10.

MIDWEST

● St. Paul Church, Sheldon, Iowa (Pastor Arnold H. Jahr), has completed its building program on schedule despite the fact that several thousand dollars of its building fund were "tied up" in the two million dollar embezzlement scandal in a Sheldon bank last January. Dedication of the new church was held Oct. 15.

● St. Luke Church, Greendale, Wis. (Pastor Rolf Olson), is building a contemporary style education unit.

● Bethlehem Church, Morris, Ill. (Pastors L. G. Hinderaker, G. H. Voeks, and B. C. Qually), dedicated a three-story, 30-classroom education building Sept. 17.

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Obituaries

The Rev. Hans J. Holman, 87, died Sept. 26 in Minneapolis, Minn. Born in Pelican Rapids, Minn., he served pastorates in Slater, Iowa; Chicago, Ill.; and Battle Lake, Minn. He also served as chaplain at the Lutheran Deaconess Hospital in Chicago from 1928 to 1931, and field secretary for Zion Society for Israel from 1937 until his retirement in 1951.

The Rev. John C. Pilch, 70, of Columbus, Ohio, died Sept. 10. Prior to his retirement he served congregations in Bracken Co., Ky.; Staunton, Ind.; and in the following communities in Ohio: Pomeroy, Westerville, Willowdell, Versailles, Botkins, and Fireside.

The Rev. Emmanuel Fuchs, 58, died Aug. 31. Pastor Fuchs was born in Karalara Crimea, South Russia. He served congregations at Zap, N.D.,; Scotland, S.D.; Wanda and Lamberton, Minn.; and at Tripoli, Iowa.

The Rev. A. K. Vinje, 66, who was born in Chicago, Ill., died Sept. 9. He served congregations at Kelliher, Minn.; Everett, Marysville, and Clinton, Wash. Pastor Vinje died suddenly from coronary arteriosclerosis while vacationing in California.

The Rev. Valentine P. Weissert, an active pastor, died Sept. 16. In addition to his service as a chaplain in the United States Navy, he served parishes in Kitchener, Ont. and Baltimore, Md.

The Rev. Samuel C. Long, retired, died Aug. 28 in Waldo, Ohio. He served as a city missionary in Columbus, Ohio, and served parishes in Columbus, Logan, and Waldo, Ohio.

Changes of Address

M. Russell Anderson (newly ordained), Rose Valley, Sask. (Zion, Bethany, Nut Lake, Scandia, and Farmingdale P.P.).

E. O. Barsness, from Rothsay, Minn., to Minn. (Watson, Zion, and Immanuel).

Edwin Bersagel, from Houston, Tex., to Nicollet, Pierre, S.D. (Grace and Memor

Richard B. Bersie, from 554 N. Eucal 1042 W. 142nd Pl., Hawthorne, Calif.

Gerald F. Brown, from 1909 E. Ivy to Clear, St. Paul 19, Minn.

Rowland L. Chandler, from 508 W. 6th 1607 Josephine, Sweetwater, Tex.

David L. Egeland (newly ordained), Za (Bethesda, Hauge, Faith, and Our Savio

Milo Engelstad, from Minneapolis, Minn. Northwood Ridge, Bloomington 20, Min

Charles N. Farnham (chaplain, Fairview from Bouton, Iowa, to 4096 Center S Salem, Ore.

John S. Gast, from Jackson, Wis., to Main St., Logan, Ohio.

Willis S. Gertner (NLC campus pasto Detroit, Mich., to 1517 Hillsdale Rd., Eau Wis.

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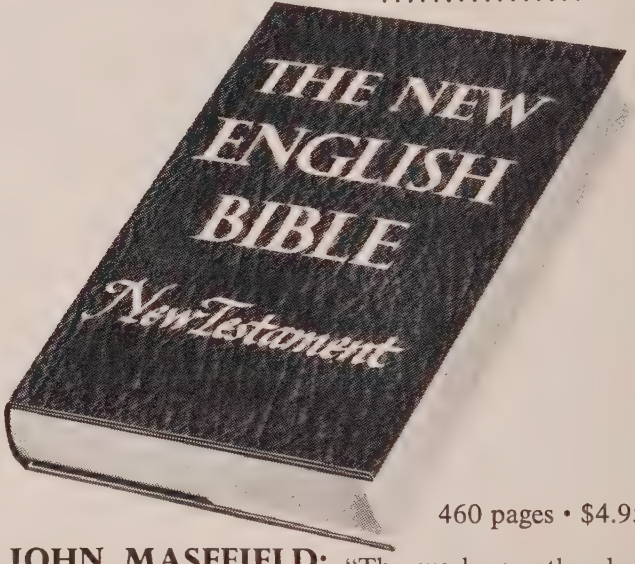

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rd A. Hanff (retired), from Dubuque, Iowa, 13 2nd Ave. S.W., Waverly, Iowa.

am J. Hanson, from Denver, Colo., to Bagsvej 138 A, Lyngby, Denmark (new mission).

. Huseth (retired), from Sumner, Iowa, to 6th St., Harlan, Iowa.

n R. Hushagen, from Montgomery, Minn., 76 E. 8850 St. S., Sandy, Utah (Good Shep-

J. Johnson, from Marseilles, Ill., to is, Ind. (Emmanuel and St. John).

am D. King, from Moorhead, Iowa, to 322 Pl., Clinton, Iowa (Chancy).

r L. Knudson, from 926½ State St. to 3505 rmann Ave., Racine, Wis.

e A. Koetz, from Oconto, Wis., to 11001 S. Ave., Worth, Ill. (St. Mark).

ld R. Kruse, from 2104 N. 40th St. to 4013 rn N., Seattle 3, Wash.

rt Kuns, from Rockford, Ohio, to Haskins, (St. Paul).

an R. Kurtz, from Monroeville, Ohio, to Grove St., Apt. A, Boulder, Colo.

ld R. Liles (newly ordained), 202 Claremont Jersey City 5, N.J. (Trinity).

nce Lund, from Reedley, Calif., to 25129 eler Rd., Newhall, Calif. (new mission).

W. MacLean, from Webster, N.Y., to 1420 rier St., Charleston 1, W. Va. (St. Paul).

rd W. Miller, from 7046 Madison Ave. to Catalpa, Hammond, Ind.

rt G. Mueller, from 1000 N. Washington to E. 17th, Lexington, Neb.

ld I. Nelson, from Burr Oak Lane to 1907 urr Oak Lane, Lindenhurst, Ill.

ld T. Nesvig (military chaplain), from ita, Kan., to 4683 Air Division Wg., APO New York, N.Y.

ichard Petersen, from 1213 Tabbert Circle to S. Lyndale Ave., Sioux Falls, S.D.

ld W. Raugust (military chaplain), from Hdq. OM, Chaplain's Section, APO 407, New York, to U.S. Army Hospital, Second Field, plains Office, APO 407, New York, N.Y.

R. Refsell, from Chicaga, Ill., to 2300 S. on Ct., Denver, Colo. (Christ the King).

. Runsvold (retired), from 910 9th Ave. S. to 4th Ave. S., Moorhead, Minn.

ilt Rye, from Wittenberg, Wis., to 5745 Jack- N.E., Minneapolis 21, Minn.

G. Sandrock, from Madison, Wis., to 8 ita Dr., Mill Valley, Calif. (new mission).

rge J. Schlueter, from Metropolis, Ill., to S. Wabash St., Wabash, Ind. (Trinity).

ld Severtson, from Rose Valley, Sask., to Canada District Office, 212 Wiggins Ave., stoon, Sask.

glas F. Soley (newly ordained), Rte. 3, Bowl- Green, Ohio (Hope).

d C. Stein, from 28 N. Plum to 1500 Broad- Springfield, Ohio.

s R. Stenslie (newly ordained), Ambrose, (Ambrose, Trinity, Twin Butte, First, and Writing Rock).

n A. Streng, from Fremont, Ohio, to 4686 E. nut St., Westerville, Ohio (St. Paul).

nis Stutrud, from Elgin, Iowa, to Box 447, hington, Iowa (Immanuel).

n W. Swenson, from 465 G St. to 2795 Mc- land St., Salt Lake City 6, Utah.

d W. Walck (retired), from Lockport Rd. 940 Lockport Rd., Sanborn, N.Y.

hardt Wiegand, from 160 W. Main St., to W. Main St., New Lebanon, Ohio.

les I. Wilson (newly ordained), Velva, N.D. nkjaer, N. Prairie, and Hjerdal).

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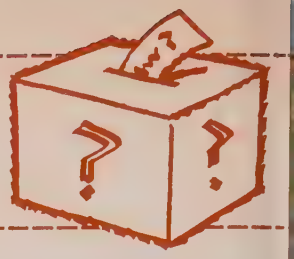
Question Box

By Stanley D. Schneider



What's the Proper Use of Memorial

At the time of a death many memorials are given. Some say, "To be used as the family designates." Is it proper to use this money for funeral expenses?

E. G., Iowa

This is one of those questions which could be answered yes, or no, depending on the circumstances. It calls for careful judgment on the part of those who must make the decision.

Let's take the "yes" possibility first. At the time of a death there often are heavy financial responsibilities on the family. There may have been a long illness, or a long period of unemployment. Although insurance is more common than it was, many of our older people don't have any, or inflation has robbed what they thought to be an adequate program of its value.

In such cases of financial hardship it is quite possible that some observing and concerned people may make a memorial gift designated precisely for the purpose of being helpful to the family.

Generally speaking, however, I believe that undesignated gifts are given with a different intention. As a rule church people have the expectation that they will be used for some cause within the church.

These gifts are made as an offering of thanks to God for the life of the person who has died and for the hope of the resurrection that is ours through Jesus Christ, our Lord. They are not, as some have complained, a way of capitalizing on death.

This gets us to the possibility of a "no" answer to the question. If a family is able to take care of the expenses in connection with a funeral, then these funds should not be used for that purpose. That would violate the intention of the giver. The impression in such a case could easily be given that this use of memorial money is being made just to increase the of the estate, so that any beneficiar in the will would realize a gr financial benefit.

So in deciding the answer to question one would have to con the intention of the giver, and condition of the family, and do that which would be most plea in the sight of God.

I know of people who d children, and who have tried months to get one, but just c seem to have success. Does mean that God does not want t to have children, or that God see to it when the time is righ

E. F. G., Oh

There was a time when the of children in a marriage was i preted as a mark of God's displea Today most people would hesita make that interpretation of the s tion.

It may be the meaning. Mayb would-be parents are not fit to children, or be parents. It tak good bit more than desire to do of things, including being good ents.

However, it may also be that couples who would make perf fine parents and are unable to children of their own, can adopt dren. In the providence of God tragedies thus could be averted, have been many times: the trage a childless home, and the trage a homeless child.

If I were in a position to co with a couple who wanted chil and hadn't been able to have I would make sure first of all they had competent medical a concerning their problem. If th were impossible for them to ha child, I would counsel them t vestigate the possibilities of adop This is complicated and involved the couples whom I know who been fortunate enough to adopt dren assure me that it's worth al time and trouble.

Send questions to Prof. Stanley D. Schneider, 835 Chelsea Ave., Columbus 9, Ohio. Names and addresses must be included though only initials will be used.

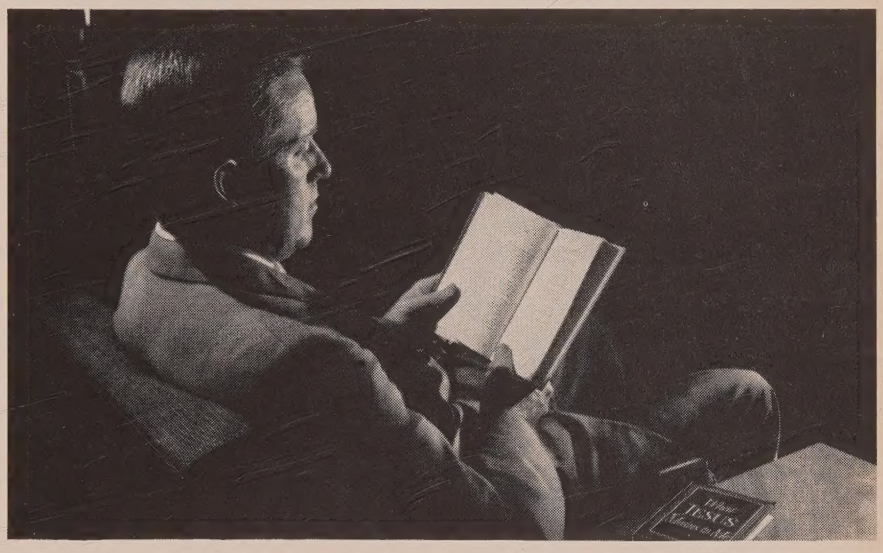
formation . . . from page 5

music just because it was "sing-
e," or any picture just because it
s "pretty." We admit only Luther-
preachers to our pulpits, but we
lcome at the back door artists who
ıtradict the words of our sermons,
when, for example, they portray
us so effeminately that he looks as
ugh he had just emerged from a
ıuty parlor. When a more provoca-
e picture appeared on the cover of
old *Lutheran Standard,* one lady
ephoned to the editor and cried,
ou have no right to do that to my
ır sweet Savior." Another wrote
t the picture "upset our whole
nily, children and all."
Could it be that we need to be
set? Have we concealed the agony
reconciliation under saccharine pic-
es and sentimental melodies? Here
another search which must be un-
taken in a vigorous continuance of
Reformation.

uther made it clear that the work
the church is not a responsibility
clergymen alone. In the priest-
od of believers we are all to minis-
to each other. Laymen, no less
ın pastors, have responsibilities to
sick and needy, to the unchurched
d to each other.
Laymen can also minister to their
stor, not only by providing for
ysical needs or in times of personal
row, but by helping him to grow
his understanding of the Christian
th, especially as it relates to our
mplex modern world. A thoughtful
stor welcomes guidance from lay-
en to help him bridge the gulf be-
een what goes on in the church
ilding and what happens in fac-
ies and offices. Some pastors cau-
usly avoid all reference to prob-
ns of labor, business, and politics;
others speak without sufficient knowledge of such matters causing laymen to comment, "He doesn't know what it means to make a profit or work all day at a lathe. He should plow his own field."

Neither is a fully satisfactory answer to the problem. Luther knew that one's faith must be related to all of life. He opposed using the Word of God to bolster one's own political and economic ends, but he had a strong sense of social justice. He did not condemn wealth or advocate abolishing private property, but he opposed unfair business and financial practices, demanded that the state provide for the general welfare of citizens, urged systematic care of the poor and public education for all, and under special circumstances, favored a form of price control related to wages.

For this, and for many other tasks of the continuing Reformation, we will not receive pat, predigested instructions from Luther. But he gives us guidlines and if we are faithful to his spirit we will follow them even beyond the reaches of his fertile imagination. The Reformers are dead. Long live the Reformation!



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Family Size... By Phelva Hetland

"Bound" by the Scriptures

HEY, Mom, what's 'weft'?" Brud marked a place in his book with one finger and looked hopefully at his mother.

"Weft," she repeated, puzzled. "How is it used? What are you reading about, anyhow?"

"Linen, damask—'the patterns being formed by the intersection of warp and weft yarns. . . .'"

"It figures," Jan spoke up. "Weave, weaving, weft—just like leave, leaving, left."

"I bet it's not that simple," Brud objected. "That's just too easy." In a minute he was quoting from the dictionary. "It's from the Anglo-Saxon word for weave, 'wefta.'"

"So what? I don't see that it makes a speck of difference." And Jan went back to reading her own book.

"In this case it probably doesn't," Brud admitted. "But if you were a translator you couldn't jump at any obvious thing like that."

By now Mom was marking a place in her book and waiting for a chance to say: "Here's a case in point. A Bible translator in West Africa had finally extracted from a native language a word meaning 'to save' and used it for years before he found out that it actually meant only keeping ragged clothes together."

Mom was scanning the pages of her book again, and now came up with this: ". . . imagine their surprise to find in a language such as Zulu 120 different words to describe distinct kinds of walking—walking pompously, with a swagger, crouched, in tight clothes—to cite only a few."

"Wow, how do people ever learn the right words! I always thought that so-called 'savage' languages would be simple—have just a few words, I mean."

"That's not the case, apparently. It says here: 'Or consider the consternation of the missionaries in Madagascar who found that the Malagasy-speaking native distinguishes more than 200 different kinds of noises and has special words and phrases to differentiate over 100 different colors."

"What book is that, Mom?" Jan was trying to see the title.

"Is that the one that has the story about the missionary in Central Africa who told people to 'go sit on a stick' when he thought he was saying 'enter the kingdom of heaven'?"

"It is. And it also has the story from Liberia about the natives who were saying, 'Don't catch us when we sin,' instead of 'Lead us not into temptation.' That was the only way they could make sense out of the words the missionaries had selected. Jan, the book is *God's Word in Man's Language*, by Eugene Nida, and what I started out to do was to find something about Luther's translation of the Bible, but I'll end up reading the whole book."

"Starting from the middle, of course," Brud remarked. "Is Luther in there?"

"In the middle chapter, as it happens. So this time I was right to start a book in the middle. This chapter on 'Bound by the Holy S tures' is about him and quite a r ber of other men who took the H very seriously."

"This bit about being 'boun was Luther who said that, wasn't

"Right, Brud. It's here: 'I bound by the Holy Scriptures. conscience is captive to the Wor God. Unless I am convinced by S ture or by clear argument, I ca and will not recant.'"

"Come to think of it, even th a translation, isn't it? He said th German." Jan was waking up. " I read that book next, Mom? I m when you've read it from end t ginning. I never thought abou this."

THE ECHO

I shouted in an angry voice:
I hate you! Hate you!
The echo promptly shouted back
Its: Hate you! Hate you!

In milder voice again I called:
I love you! Love you!
At once the echo answered me
Its: Love you! Love you!

Thereby I learned: The world will g
Just what I give it.
It gives me hatred or gives love
As I may live it.

B. H. J. Habel
("From a Rhymesmith's A

Trick or Treat

"Trick or Treat"—"Trick or Treat"—
Witches and goblins with children's feet,
Black cats and pirates with bags for loot—
Fairies and princesses all follow suit,
And every one says, "Thank you"!

That is a true picture of our street last Hallowe'en, but it's not true in every locality; and how did this business get going, anyway?

In the Middle Ages in rural Ireland and Great Britain, "groups of peasants went from house to house demanding food and other gifts in preparation for the evening's festivities. Prosperity was assured for liberal donors and threats were made against stingy ones." (E.B.)

The "festivities" were already a mixture of pagan and Christian holidays. Going back still further to pre-Christian Ireland and Scotland, we find the Celts celebrating the en the year on Oct. 31, the feast of hain. This was the festival of end of summer and also the fe of the dead. It was believed their spirits returned to seek warmth and good cheer for the ter. The Druids (Celtic priests) all sorts of divinations for the co year, and it's not hard to see ho sorts of magic and witchery w become a part of the feast.

After the introduction of Chris ity, an attempt was made to c out this pagan festival by having Saints' Day" on Nov. 1. A cer later "All Souls' Day" on Nov. 2 added. At least the name clun the date: Hallowe'en means All lows Eve.

And the pagan customs clun the name. There was a time Oct. 31 was an important "wit sabbath" and witches were tho to come to the meeting on bn sticks.

Folklore: fascinating stuff! Trick or Treat—all down the s How time has changed the wit feat!

Victory *at Last*

MANY Christians avoid reading the Revelation to John. Perhaps they e under the impression that it is e special domain of some of the s dignified groups in Christendom d fear that if they study the book ey will end up in such a church. perhaps they're just afraid they n't understand it. They may have ed reading it, with poor results; or meone may have told them it was ficult.

The book is admittedly different. is the only example in the New stament of apocalyptic writing. It sometimes called the Apocalypse, m the Greek word (meaning *revelion* or *disclosure*) with which the ok begins. Apocalyptic writing usuy deals with the struggle between od and evil, particularly as it takes ace at the end of the world. It aims encourage people by assuring them at good eventually will triumph. It filled with symbols with hidden eanings. There was much literature this kind in the first centuries A.D.

A Reason for Secrecy

It is not hard to see why Revelan was written in this form. The ristians were being persecuted :9; 2:10). This book was written a man exiled for his faith (1:9), o wanted to encourage Christians stand firm even against government position.

The Roman government was not ntle with those who criticized it. would have been dangerous to ite, circulate, or even read anying that seemed to oppose Rome's licies. So the book was written in guage that would seem harmless nonsensical to any official who ght come across it—yet it would ve meaning to those who underod the symbols. Therefore we uld not be surprised if we can't cipher all the symbols; they refer circumstances of long ago about ich we know little.

Nevertheless we can determine the aning of most of the symbols. me are explained in the text: for mple, the dragon is Satan (12:9; see also 1:20; 6:8). Others, such as the creatures in heaven (Ch. 4; cf. Ezek. 1) or the Lamb (5:6; John 1:29), are used elsewhere in the Bible. It was taken for granted that readers would know the significance of certain numbers: e.g., 6 is evil, 7 is holy, 10 is completeness.

In addition, it is generally agreed that the woman represents the church (12:1); the beast from the sea stands for evil government (13:1); and the beast from the earth, false religion (13:11).

Not a Blueprint

People get into difficulty and error in interpreting Revelation when they try to match every detail of its symbolism with current history, or use it to predict exactly the course of events to the end of the world. Though it has bearing on the end of the world, Revelation was first of all written in terms of the situation of the people of its day.

Since Jesus told us that no one knows the schedule of events for the end, we should not try to find detailed blueprints for everything that will happen. It should be clear from the nature of the writing that the symbols, pictures, and numbers are not meant to be taken literally.

Furthermore, the book is not one continuous prophecy but a series of parallel descriptions of things that will happen on earth. These include wars, floods, famines, and persecutions. The same events are described in general terms several times. These events center around the struggle between God and Satan. They will finally result in victory for Christ, although the believers will undergo much suffering in the meantime. These events are described in seven visions in which many elements are repeated. (Cf. 4, 5 with 21, 22; 6, 7 with 19, 20; 8-12 with 16-18.)

The book can be divided into a series of sevens:

1-3 Letters to seven churches
4-8:5 Seven seals
8:6-11:19 Seven trumpets
12-14 Seven mystic figures
15, 16 Seven bowls
17-19:10 Seven-fold judgment
19:11-22:21 Seven-fold victory

The letters to the seven churches may be the most helpful part of the book to many. Perhaps these churches—which were actual congregations that may have been served by John—are to be representative of all types of congregations. Certainly a variety of situations is described—to which similarities can be found in our day.

It appears that the persecutions were influencing some to compromise their faith. These letters encourage them to be faithful. We too need the warnings: "Repent . . . awake . . . remember"—as well as the promises: "I will give you the crown of life . . . Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come into him . . ." (3:20).

A Clear Message

The main message of the book is clear. Christians should expect persecutions, as Christ said. Such troubles, however, are limited (7:1-3), serve some purpose in God's plan (6:11), and will be turned into victory by Christ (7:13-17). The ultimate triumph of Christ is the "revelation" of the book. To those who remain faithful, he offers a share in his rule (3:21). In a day when persecutions are again widespread in the world, this book has a message needed by the church.

The political situation described seems to fit the reign of the emperor Domitian (about 96 A.D.), though some argue that it fits the time of Nero (about 68 A.D.) just as well.

The author calls himself John. Early writers said this was the apostle, who according to tradition was exiled on Patmos. Some think it is another John. It is the only book in the New Testament that says it was written at God's command (1:19).

The vision of the new heaven in chapters 21 and 22 is a glorious climax to the New Testament. This is what Christians can look forward to: "God himself will be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain . . ." (21:4).

Assured that Christ will be victorious and bring us into his kingdom, the Christian, whether or not suffering persecution, can ardently pray with John, "Come, Lord Jesus!" (22:20).

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